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Poetry.

For the Churchman.

GLORIA IN EXCELSIS DEO.

A LAY FOR THE MOST HOLY NATIVITY.

While the herds of sacred story
Watched on Judah's hills their sheep,
Brighter than the Aurora's glory
Flashed the blue sky's boundless deep:
Then as streamed the radiance nighest,
Startled to their feet they sprang,
From Thy star-paved halls, O Highest,
Loud the Angel anthem rang,
In Excelsis Gloria!

Man, for thee a Child is given;
Man, for thee a Son is born—
Thou shalt see the *God* of Heaven
Bowed by more than human scorn.
Thou shalt see Him meekly leading
Life of bitter toil for thee,
Crowned with thorns, and pierced and bleeding—
Yet to Him upon the Tree
In Excelsis Gloria!

Hebrew shepherds here descending,
Seeking for themselves a fold;
Kings from far Sabaea bending
'Neath their incense, spice, and gold;
Blessed Mother, half dissembling
Even love—her soul so awed;
Murmur all with lips half trembling
To the Holy Infant God
In Excelsis Gloria!

Rise O Man! from every steeple
Calls the sweet and solemn chime;
Christ, the Lord of every people,
Comes to bless this hallowed time.
From all mountain tops that grow them,
Fragrant pine and myrtle bring:
Quick o'er aisle and chancel throw them
For the footsteps of the King.
In Excelsis Gloria!

Write the message of the Angel;
That low manger-birth recall:
Trace again the great Evangel
Like the Persian's on the wall.
O'er the rail, the font, the column,
Wreathe the green, unfading palm;
Keeping in your hearts the solemn
Chant of that seraphic psalm,
In Excelsis Gloria!

There where surpliced priests are kneeling
Shall our awed and reverend eyes
See—to faithful souls appealing,—
Christ, our Priest and Sacrifice!
There to Blood from spear-point welling,
There to Body crucified;
From the choir and organ swelling,
Shall our anthem roll its tide,
In Excelsis Gloria!

JESU! from all sin's intrusion
Save this day Thy penitent;
Cleanse me with the absolution
Of this Blessed Sacrament,
Then O Saviour, wafted thither
Where the life eternal flows,
Where nor love nor flowers may wither,
Shall I chant through that repose,
In Excelsis Gloria!

ACOLYTUS.

Hyde Park, Eve of Fourth Sunday in Advent.

From the Christian Remembrancer.

THE GERMAN CATHOLIC SCHISM.

If our pages have hitherto been silent with regard to this momentous schism in the Catholic Church, which, during this period has engaged so much attention, it has assuredly not been because we undervalued the importance of the movement, or were indifferent to the hopes and the fears of all those who were watching its progress, striving to anticipate the current of events, and to determine whether the result would be for good or for evil. On the contrary, we believe that its importance is not yet sufficiently estimated; that the character of the whole has not yet, in England at least, been clearly understood; and the reason of this has been that most persons have derived their knowledge of the subject from the unconnected scraps of information conveyed in newspaper reports, and have had no opportunity of seeing deeper into the spirit and the designs of those by whom the movement is guided. Thus with respect to the first of those men, Ronge, very different ideas seem to be almost equally prevalent; and yet neither the one nor the other answers to his real character; there are many who believe him to be a new reformer, a second Luther, a determined enemy to the tyrannical pretensions of Rome, and an uncompromising opponent of superstition and spiritual despotism; while others look upon him as merely a coarse infidel, whose sole aim it is to sap and destroy the foundations of Christianity. Our readers must have seen both these views maintained, and that even in the same publication. And we are not surprised at it; for in both characters has Ronge appeared; but it is because neither the one nor the other is the mainspring of his actions; because there is a deeper, more powerful motive, because he has far other ends in view, and because to accomplish these he would in turn become a reformer or an apostate, a preacher of primitive Christianity, or a propagator of the grossest infidelity.

There have been some who from the commencement have discerned and exposed the character of the German Catholic Schism; but the boldest and plainest avowal and defence of its aim and design has lately appeared in the work of Professor Gervinus, himself a Protestant, who takes up his pen for the purpose of rousing his Protestant countrymen to a full and hearty sympathy, and to an energetic concurrence with, and a powerful assistance in carrying out the scheme.

The leading events of the German Catholic Schism are so well known that we have recorded those only which seemed to throw light upon its ulterior aim and design. But before we proceed to this portion of our subject, and unfold our views of the future prospects of the movement, it may be not superfluous to remind our readers that it is in the independence of the Germanic character that the great opposition to the claims of the papal power has always arisen. Germany, even more than England, was at all times ready to furnish some among her emperors and her kings, her bishops and her priests, her philosophers and her poets, who stood forth to oppose the growing power and perhaps the growing corruption of the Church of the South. It would be an interesting and a profitable work to trace the manifestations of this spirit where, we believe, it has not yet been traced, in the relics of mediæval literature. There are two books, both very valuable, which approach the subject; but as well Ullmann, in his "Reformatoren vor der Reformation," as Flathe, in his "Geschichte der Vorlaufer der Reformation," apply themselves only to those "reformers" who were at the same time schismatics; and the former embraces only the 14th and 15th centuries, while the latter scarcely goes back so far as the middle of the 13th. We want to find the protest, the continuous, never-ceasing protest, of men of sound doctrine and blameless life, not *against* but *in* the Church; the protest which should show that those were never wanting, who rejected each innovation and disavowed each arrogant claim, as it was successively introduced; and of such protests the remains of the literature of Germany affords a rich and almost inexhaustible store. At the commencement of the 13th century, the poetry of the nation attained its highest point of excellence, and the songs of the minstrels of those days are still among the most beautiful compositions which she has produced. And it will surprise many who imagine that the papal power was then acknowledged, and without hesitation regarded with unmixed awe and reverence, to be told that, among the compositions of the most popular of those minstrels,—among the works which were repeated and committed to memory throughout the length and breadth of the land, which were familiar to every ear, and heard from every tongue, there are an immense number which treat of the venal profligacy of the Papal court, of the false assumption of supremacy by the Bishops of Rome, and of the corruptions and errors introduced by them into the Christian doctrine. Among such poems the most celebrated is "Reinike de Voss," and to the same class belong "Reinardus," and Fishart's "Bienenkorb des heiligen Romischen Immenschwarmes." But there is a large number of compositions yet more valuable, both because they were in their day more popular, and because they speak not in the language of satire, but in the sad and earnest tones of sincere and heartfelt grief.

We will mention only two such authors; Reinmar von Zweter, and Walther von der Vogelweide. The former of these, who sang in the year 1228, reproves in strains of noble indignation the worldliness, the covetousness, and the sensuality which characterised the whole of the higher orders of the clergy, and condemns especially the arbitrary and selfish purposes for which the power of excommunication was employed by the Pope; and yet he entertains the deepest reverence for the papal dignity, and speaks of the Pope as the key-stone of holy Christianity, ("*das fullement der edelen kristenheite*,") and the representative of St. Peter ("*Sant Peter's kempf.*") The songs of Walther von der Vogelweide (born A. D. 1165) are yet more remarkable; he was, perhaps, the most popular of all the minstrels of Germany; he was the favorite of princes, and beloved and honored by the people; he was a man of deep religious feeling, and loved to sing of religious subjects. In writing of the blessed Virgin Mary, more especially, his poetical imagination carries him into the highest realms of fancy, and it seems as if he could find no words sufficiently tender, no praises sufficiently high; the most graceful images, the most touching ideas, strung together like a row of purest pearls, succeed each other so rapidly, that we can hardly follow the train of thought in which the poet gives expression to all his love and reverence. He was a most sincere and zealous Christian; he not only urged kings and nobles to undertake the recovery of the Holy Land, but was one who thought it his duty himself to aid in expelling the heathen from the place where his Saviour had dwelt on earth. In a word, Gervinus[*] truly says of him, "He was faithful to the Church, a pious and holy man."

But against the corruptions of the servants of the Church, against their venality and rapacity, his most severe denunciations are unceasingly directed. And chiefly he condemns the worldly policy of the Popes; that interference in worldly politics, and assumption of worldly power, which has been the fruitful source of all the monstrous evils which have since afflicted the Church of Christ. It was by incessantly interfering in the election of the emperors of Germany, by confirming no choice which was not in accordance with their wordly views; by excommunicating, as in 1210, the emperor who but a few months before had been crowned at Rome; it was by this miserable short-sighted worldliness that the hearts of princes and people were alienated from the Church, and that the seeds of all those evils were sown which afterwards grew up in heresy and schism. How forcibly the poet sings, in reference to that very circumstance! "We heard you proclaim to Christianity what duties we had to perform to the Emperor, when you gave him the blessing of God, and we called him Lord, and kneeled before him. And now you should not forget how you then spake: 'He who blesses thee, may he be blessed; and he who curses thee, may he be abundantly cursed!' Consider now, I pray you, for God's sake, whether you are preserving the honor of the priesthood." We must, reluctantly, omit many beautiful extracts from his writings, and content ourselves with a single one, in which he is speaking of the so-called "donatio Constantini;" and very poetically describes the ruinous consequences to religion and sound doctrine of which that fatal absorption of the State into the Church was the forerunner and the cause: from that very day dated the decline of religious feeling, the corruption of religious belief; from that very day the power of the Church over the bodies and over the temporal possessions of her subjects began to increase, her power in the hearts and the souls of her faithful children began to diminish. Thus the poet sings: "King Constantine gave to the Chair at Rome, spear, and cross, and crown. But when that took place, an angel cried woe, woe, and a third time, woe! Before that time Christianity stood there so fair and pure; but now a poison is fallen upon her, and her honey is turned to gall, and this, hereafter, will yet be sorrow to the world. Truly has that angel prophesied." Walther von der Vogelweide, it has now been ascertained, was also the author of a well-known collection of proverbs, and moral sentences and reflections, published under the title "Bescheidenheit." This poem is divided into rubrics, each of which treats of a separate subject; and there is one whole division of the work which exposes the corruptions and innovations, not only as to discipline and practice, but also as to doctrine, which were daily becoming more prevalent. We have only space to notice that, especially with regard to the sale or granting of pardons and indulgences, and with regard to the infallibility of the Pope, he entertains views most strictly in accordance with those of the purer times of Christianity, and enforces them by the soundest and most conclusive arguments.

Vain were these and similar protests; a moral blindness seems to have fallen upon the Church of Rome, and to have incapacitated her, for ever, from discerning what are her own best interests. There were, we repeat, at all times some among her sons, who foresaw the unavoidable consequences which, by the immutable laws of God, this blindness would bring with it. Indifference to the truth must be followed by infidelity; the neglect of the interests of the people, by the withdrawal of their love and confidence; sin, by its punishment. And so it was; the protests in the Church were disregarded by the hierarchy, and the protest against the Church was the consequence; we need only refer to the history of the Council of Basle, to the solemn and most truly prophetical warnings addressed on that occasion to Pope Eugene IV by Cardinal Julian and Bishop Andreas Escobar. And not long did these warnings wait their fulfilment; the period of the Reformation came, and even then Rome would not repent. And her power over the nations who continued to own her spiritual authority was taken from her; and she would not repent. And the terrible age of infidelity and anarchy passed over her; and her chief owed his safety, and the remnant of his power, to those whom he was bound to denounce as heretics; but she would not repent. And now a worse evil than all these is at her doors; a worse calamity is threatening the world; a fair and specious philosophy, a *new religion*—for so it is, and so it claims to be—is striving to supplant Christianity; is making itself heard and felt in every quarter of the globe; is spreading with the rapidity of a destructive fire; appealing to the refined by its beauty, to the reflective by its intellectuality, to the ignorant by its simplicity, to the tender-hearted by its comprehensive charity, to the careless or selfish by the narrow circle of its moral requirements. And it is within the pale of the Church of Rome that this new religion has first gained a name and a habitation; it is among the priests whom she has consecrated, and the people whom she has taught, that the first teachers and first disciples of this new religion have appeared. And yet she will not repent; and yet she will not see that it is for her alone to break down the wall of separation which she has built up, between herself and those who would gladly stand by her side, in defending the Zion of our God.

The fault of almost all those who have written on the subject of the present schism has been, that they have taken too narrow a view of the movement; they have looked upon it as a question of one creed against another creed; and they have praised the rejection of what they considered an erroneous article of faith, and condemned the omission of what they assert to be a necessary article of faith, without observing that it never was the intention of the leaders to promulgate a new creed at all. Even that acute observer, Mr. Laing, makes this mistake, when he states that "It would be difficult to find a dozen ploughmen or laborers in Scotland who could not draw out a much more soundly reasoned confession of faith, and articles of dissent from the doctrines and practices of the Church of Rome, than any of these twelve documents given above."

Far different is the aim of German Catholicism; it is to get rid of *all* creeds; to bring all mankind into a new union and unanimity, a unanimity no longer of faith, but *of no faith*. So only, they assert, can catholicity[†] exist; let men no longer make profession of any belief; let them think what they please, but forbear to expect that others shall think like them; let them see God in nature, for there they *must* see Him; and feel Him in themselves, for there they *must* feel Him; and let the only religious duties to be performed arise from the necessity of exercising mutual love, which is a natural, and therefore a divine, instinct.

And this religion is calculated, in these days, to carry all before it; it is so entirely in accordance with the spirit of the age, so entirely suited to the present wants, and tastes, and habits of mankind; it requires no study, no self-denial, no constraint; it is learned in a day, and its one practical duty admits of an easy and indefinite extension or contraction, to suit the taste and the temper of each individual. It is, therefore, not surprising, that this new religion should have been latent, to an almost incredible extent, among the more civilized, that is to say, the more material nations of our days; and especially in France and Germany, in England, and the United States of America. But, though so widely spread, there was no body, no external appearance of its existence; and the want of something more visible, more tangible, something to impress the senses, and to attract the notice of the multitude, was beginning from day to day, to be more strongly felt.

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[*] It may be necessary to inform our readers that the same Professor Gervinus, who has written "The Mission of the German Catholics," is the author of an admirable History of German Poetical Literature.

[†] We know not whether it is necessary again to call the attention of our readers to the efforts being made to propagate this new religion in England, as they were fully developed in our last number; but we would take this opportunity of mentioning that the last publication of the "Catholic Series" has been a translation of Gervinus's "Mission of the German Catholics."

* * *

The transgressions of the church give her enemies all their power against her, calling the avenger from afar, and setting an edge on the sword of the persecutor. "Where the carcase is," where the spirit of religion is departed, and has left the body to corrupt and decay, "there the eagles are gathered together;" all the instruments of vengeance, terrestrial and infernal, flock by permission to the prey.—*Bishop Horne.*

Communications.

For the Churchman.

THE PRIESTHOOD.

FOR THE THIRD SUNDAY IN ADVENT.

"Then said Jesus unto them again, Peace be unto you: as My Father hath sent Me, even so send I you."—St. John xx, 21.

The Church directs us to meditate to-day upon the Ministry established by our Divine Redeemer, to prepare the way of His second coming. That there is an anointed line of Priests, commissioned by our blessed Lord, you, beloved, have seen with your own eyes. They have stood before you to do their heavenly work, and by their ministrations you have been gathered into the fold of Christ, and nourished thus far for eternal life. They are manifest witnesses to both the advents of our Lord. They are witnesses to His first coming, for the sacred line begins in Him, and He himself on earth commissioned them. They assure us of His second coming, for they are heralds preparing His way. From one coming to the other, the anointed line runs on, both beginning and ending in Christ.

At this season, then, it will be proper for us to seek the Divine blessing in a brief and simple inquiry into the nature of all Priestly power and duty.

Of Priesthood in the abstract we can form no idea. If man had remained in his state of original justice, there would have been no need of any intervention for the forgiveness of his sins. With his sin and fall came the necessity of some plan of redemption, if he was ever to be raised to salvation. Something must be done for him by God himself, for angels innumerable could not make atonement, and man could not rise under the burden of his sins. We arrive, then, at once at the mystery of Christ's passion, and come to the deep of Infinite Love. We cannot speculate in God's presence. We only hear and see what He has done for us. We were redeemed by the blood of Christ. God the Son takes humanity into union with His Divine person, and offers it to the Father, an all-availing sacrifice. The Eternal Word becomes a Priest in and according to His manhood. Thus, from the office of our blessed Lord, who is the true and unchangeable Priest, we gain all our notions of the Priesthood. He Himself, as the God-man is the way, and the truth, and the life.

To understand our Saviour's priesthood better, let us look at the course of God's dispensations. There has always been one Sacrifice in which fallen man might trust, and only one. This one sacrifice of our blessed Lord was gradually revealed and made known before Christ came. It could be perfectly revealed only by the Saviour Himself, who, according to God's economy, did not come upon earth until long after man had sinned. So men were taught to look forward to a coming Redeemer, and to see in types the reality that was afterward to be. By symbols and shadows they were prepared for the great Mystery which the future should open up.

To our first parents in their hour of grief and dismay, the promise of the Redeemer was given. With this they were enabled to draw nigh unto God, and encourage a truly joyful hope. All their worship centred in this hope, for without some propitiation they must be forever helpless. They held fast to this promise, and taught of God, as we may well believe, they reared an altar, and saw in the suffering victim, that vicarious suffering by which they were to be redeemed. The sacrifice was a type of Christ, the true sacrifice, and Adam did a priestly act, typical of the Redeemer's work. We cannot dwell now upon the individual events of man's history. Time went on and the promise was renewed, and sacrifices were continually offered. God chose a single family for His peculiar people, and entrusted to one nation the knowledge of a Divine Saviour. This great and fundamental truth, out of which all Christian truth must grow, was given to the seed of Abraham, Isaac, and Jacob. Type was built upon type, and the glorious Theocracy of the Jewish Church arose to shadow forth the real glory of Christ's priesthood. Moses was called up into the mount, and a pattern of the tabernacle was showed him. Constant sacrifices kept up the sense of need, and told of the true propitiation. The Priestly line were anointed, and High priest, Priest, and Levite, foreshadowed the threefold ministry of the Christian Church. Aaron put on the sacerdotal robes, as the Eternal Word afterwards took Flesh, and He and His race were a type of Christ. He stood before the Altar with blood of others, and looking forward to the Cross, obtained the blessing.

The tabernacle after the second veil, was called the Holy of Holies, and, as St. Paul tells us, was a type of Heaven. Into this sacred place no mortal foot could enter, save the feet of the High Priest, who went in once a year with the blood of the sacrifice. This, says the Apostle, signified that the way to Heaven was not clearly made manifest. The true Sacrifice had not yet been offered, and the typical sacrifices could not remove the veil. You know, beloved, what did at last remove it, and open clearly the way to heaven. When the Redeemer on His Cross said, "It is finished," "the veil of the temple was rent in twain from top to bottom." But before Christ came, the High Priest in the Holy of Holies before the Divine Glory, was a manifest type of Christ in heaven presenting His Sacrifice to the Father. But al these sacrifices were types of Christ's sacrifice, and shadowed forth the Cross of Calvary. So all the priests of the line of Aaron were types of Christ, who, as the true Priest, was to offer the true Sacrifice. There were many sacrifices and many priests through the lapse of time, looking forward to the Incarnate Word, who should bring in one Sacrifice, and ever live an unchangeable Priest.

This will suffice for our present view of the time before the Advent, if you will only take in this one idea, that all was meant to foreshadow the reality, and teach of Christ and His Redemption.

Yet before we go on to consider Christ's priesthood, you must be called to consider one remarkable type introduced in the Old Testament history. The Jewish priests were indeed, as we have seen, types of Christ. But there is a truer type than these, whose record in the Divine books is mysterious and wonderful. When Abraham was returning from his victorious battle with the four kings, *Melchisedek* met him and brought forth bread and wine, and as a priest of the most high God, solemnly gave him his blessing, and received his tithes. This short history is all that is here said of him, but the words of the Psalm tell us that he typifies Christ. "Jehovah hath sworn, and will not repent, Thou art a priest for ever, after the order of Melchisedek." And St. Paul in the Epistle to the Hebrews shows us the perfection of the type. He was called King of Righteousness and Prince of Peace. "No one could declare his generation," for it was not written in the registries of men. He was in the eyes of men as "without father, without mother, without descent," being the only priest in his dispensation; so that there is no record of his birth or death. He "was made like unto the Son of God," and a priest of the most high God blessed him that had the promises. He brought forth bread and wine, which were offered to God, a sacrifice of thanksgiving. You will most surely see, how plainly he typified the Son of God, in his seeming loneliness among men; in his continuing to the end of his dispensation, and having no successor; and in his sacrifice of bread and wine. For it was by bread and wine consecrated to this use, that our Lord offered Himself to the Father, in the institution of the Holy Eucharist. Even this brief notice of the mysterious person Melchisedek may throw some light upon our Saviour's unchangeable priesthood. In the fulness of time the Eternal "Word was made flesh." As at this time He came in great humility, and was born of a Virgin. He became the High-Priest of our profession, when He took humanity into union with His Divine person, and so had somewhat to offer. "Sacrifice and offering thou wouldest not, but a Body hast thou prepared Me." His humanity was His sacrifice, and so when the Eternal Word offered that to the Father, He became a Priest. In the words of St. Athanasius, "As Aaron his robe, so did He take flesh, having Mary for the Mother of His Body, that as a High Priest, having as others an offering, He might offer Himself to the Father, and cleanse us from all sins in His own blood." "The Eternal Word, the framer of all, afterwards was made High Priest, by putting on a Body which was generate and made, and such as He can offer for us."

As the subject leads us we pass over His ministry, to consider the great act of His priesthood. He had received before men the outward anointing, when in Jordan he sanctified water to the washing away of sin. He had fulfilled His ministry, and was now to offer Himself unto the Father. He comes to the Paschal supper, and on one table sets forth the type and the reality, the supper of the Lamb, whose blood can save from eternal death. After supper he takes bread and wine, declares them to be His Body and Blood, and offers them to God. Here, according to the generally received doctrine of the Church, He offered His humanity to the Father, in the sacrifice consummated on Calvary. Up to this time "His hour was not yet come," and the malice of enemies availed nothing against Him. Now He is taken without resistance, and "led as a Lamb to the slaughter." They take Him and lead Him away. They mock Him. They scourge Him. They crucify Him. Three days pass away, and the Son of God is alive from His tomb in glorious victory. He ascends into heaven, everlastingly to intercede, and claim the merits of His one sacrifice. There continually He shows His precious Body with its five open wounds, and by His pains entreats for our acceptance. "We have a High Priest that is passed into the heavens." On the Father's right hand He ever liveth, our abiding Advocate. Continually He presents that humanity, once for all offered; which His Divinity, as an altar, upholds and sustains. Thus rises in heaven for ever the acceptable incense of the one availing sacrifice. Thus does our Lord discharge His Priesthood, by offering a sacrifice which takes away sin, and by pleading its countless merits in heaven. Surely, beloved, you have gained a view of the One Priest, and the true sacrifice, which all things before foreshadowed. "There remaineth no other sacrifice for sin," neither does this Divine Sacrifice bear any repetition. "It was a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world."

You ask me now concerning the office of the Christian Priesthood on earth, and I recur to the words of the text. It was after the Resurrection that these words were spoken to the Apostles. "As My Father hath sent Me, even so send I you." The Saviour commissioned a line, to continue on till His coming, to act as His agents in perfecting the saints. That line has lived on, and by spiritual begetting, the laying on of hands, has "the power of an endless life." That Priesthood is with us now, discharging the functions of their holy Ministry. They are not types of Christ, but rather His agents; agents of an invisible but spiritually present Saviour. By them the true priest is working, and by them discharges before men the Priestly Office. He rules by them, He blesses by them, and He intercedes with God by them before the eyes of men. He does on earth by them what He himself continually does in Heaven. He reminds the Father of His own most precious sacrifice. What else is the Commemorative Sacrifice of the Holy Eucharist which Christian Priests offer up! It is the Humanity of Christ spiritually present, which is there shown unto the Father, reminding Him of that one oblation in which we place all our hope. This is the very centre of all Christian worship. This is true Intercession. Here we who are made sons of God, come near the Throne, and join in the worship of Heaven. You see how the Priesthood are not vicegerents of an absent Lord, but agents of a present Saviour, who is Prophet, Priest, and King. You see the glory of our dispensation, where Christ is all in all, acting by mortal men, and in visible sacraments. There is One Sacrifice to which the faithful eye is turned, and the Cross of Christ is engraven on our hearts. There is one Priest who anoints men for His own agency, and energizes their work by His own transcendent merit. Such is the real and glorious view of the Christian Priesthood which the Scriptures give us. It is the intervention of the Mediator for the forgiveness of sins. And when this Mediator uses instruments and agents, who will not glorify Him in them? Are not the Ministry the joints and bands which unite us to each other and to Christ? Who that desires salvation will despise the means which God has appointed? Who will not rather bless the Grace which condescends to our weakness, and works by men of like passions with us? We could not bear the sight of God, and the light of the Angel's countenance would dazzle us. But we can meekly give welcome to the heralds of the Cross when they bear our nature and seek with us the same salvation. We can receive Christ in those whom He has sent, and by their Ministry prepare ourselves for an eternity of blessedness.

My brethren, may God give you grace to improve this subject, to your highest good. We were fallen from God, and Lo! the Eternal Son became a Priest in order to redeem us. "Where sin abounded, grace did much more abound." Behold I stand here to-day, a living proof that God has been upon earth, that Christ has suffered and risen from the dead. For on earth the Redeemer began the sacred line, which shall only end in Him, when He comes to judge the quick and dead. O let us all awake from sleep, for "the night is far spent." Let "the disobedient be turned to know the wisdom of the just." Let us listen to the Priesthood who in this wilderness of sin prepare the way of our Incarnate God. Soon these earthly ministries shall cease, and the unceasing service of the Heavenly Temple begin.

P.

For the Churchman.

OUR SAVIOUR'S PROPHECY

Of the Destruction of Jerusalem and of the End of the World.

NO. III.

The image of *the body and the eagles*, mentioned by St. Matthew and St. Luke, has, we think, more immediate reference to the great gathering together of the quick with the risen dead, than it has to the Roman standard, as modern expositors would have it. Christians who shall be alive at Christ's second coming, and who shall mount up as on eagles' wings to meet their triumphant Lord in the air, are thus fitly symbolized by the *eagles*, while the *body* symbolizes well with the risen Church, which is his body, and himself the head of that body, whither the eagles are gathered.

This is the common opinion held by the early fathers. Accordingly we find in the Revelation, the last state of the Church is symbolized by a flying eagle. That this figure has no connexion with Jerusalem, or the Roman standard, would seem evident from St. Luke's location of it at the end of a discourse, which our Saviour had been holding with his disciples upon the subject of his kingdom, and in answer to the demands of the Pharisees *when* his kingdom should come. To them he answers, "The kingdom of God cometh not with observation;" but to his disciples, "The days will come when ye shall desire to see one of the days of the Son of Man, and shall not see it;"—that one and only day of the Son of Man, when at his appearing and kingdom he shall come in all the majesty and glory of his father and of the holy angels, but ye shall not be of the quick who shall be alive at that day. So, if they shall say to you see here or see there; Lo, here is Christ, or there, believe it not; for his second coming will not take place in your day.

Our Saviour then proceeds to tell them, that when it happens it shall be as sudden as lightning;—"I tell you, in that night there shall be two men in one bed, the one shall be taken and the other left, &c." The disciples then ask him where, Lord? Where shall they be taken? And he answered them, "Wheresoever the body is, thither will the eagles be gathered together." The *Church*, which is *Christ's mystical body*, and Christians alive at his coming. While those who are earthly shall be left to be consumed with their mother element, and that day shall burn them up as stubble.

Our Saviour tells his disciples he would have them learn a parable of the fig tree. When its branch was yet tender, and put forth its leaves, they knew summer was near; so they, when they saw all these things come to pass, they might know his coming was near, ever at the door. His coming to destroy Jerusalem, his coming at the end of the world, the one typifying the other. Verily I say unto you, this generation shall not pass away, &c.; either this race of people, the Jews, who shall subsist separate and distinct from all others, even unto the end, or, as some understand, the generation of Christians, who shall also continue unto the second coming of Christ.

"But of that day and hour knoweth no man," &c. To this St. Mark adds, "Neither the Son." This passage has been heretofore a fruitful source of dispute between the Church Catholic and the Arians, or Socinians, who argue from it that Jesus Christ could not have been God; which led St. Ambrose to contend that this part of the sacred text had been corrupted. The best exposition we have ever seen of this difficult passage is this. That the Evangelists, although they wrote in Greek, were Jews, and their expressions must be interpreted according to Jewish phraseology. In Hebrew parlance, the word *knoweth* is often used in the hiphil, or causative form, and has the sense of making to know, to publish, or to declare. In this sense, the passage under consideration bears the following meaning. Of that day and that hour knoweth no man,—no man declares, as *the patriarchs declared*, the will of God before the law; *neither the angels* in heaven, by whom it is said the law was given in the hands of a Mediator. Neither *the Son*, who descended from heaven to publish the Gospel. But *the Father* alone shall declare it in flaming fire by the Man Christ Jesus, whom he hath appointed to judge the world; when, with the Father's *own self*, he shall be glorified before the assembled universe with the glory which he had before the world was. As we read that *Jehovah* rained fire from *Jehovah* upon the devoted cities of the plains, made by the Scriptures a type of the destruction of the world;—which event, in connexion with the birth of Isaac, (the promised seed,) was made known to Abraham, the father of the faithful by the *ever blessed Trinity*. Gen. 18. So the last great act of the world's drama, its destruction by fire, is revealed, or made known by *the Father alone*, another name for the united and undivided Trinity, when the office of Intercessor is changed into the Judge, and God becomes all in all,[*] as Almighty now to destroy us as he was once Almighty to deliver. We cannot for a moment believe that the *Son himself* did not know the time of his second coming, when an angel is sent to reveal it both to Daniel and John. And although *we* may not know the precise time, such as the hour, the day, or even the year of his coming, yet our Saviour has told us, by certain signs, (if we will heed them,) when it is near, even at the door. And whether the Master of the house cometh at even, or at midnight, or at cockcrowing, or in the morning, the faithful servant who is looking for him, will hail every sign of his approach with joy, and be ready at his coming to enter in with him to the wedding. Lest any of us should fall into the condemnation of that "evil servant, who shall say in his heart, My Lord delayeth his coming," let the friendly and warning voice of our Saviour sink deep within us,—"What I say unto you I say unto *all, watch*. Blessed is that servant whom his Lord when he cometh shall find so doing." "Be watchful, and strengthen the things which remain." "Remember, therefore, how thou hast received and heard, and hold fast and repent. If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

E.

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[*] 1 Cor. viii. 6. To us there is but one God, the *Father*, which (says Jones of Nayland) is here the name of a *nature*, under which *Christ* himself, as God, is also comprehended. And the same may be proved of it in several other places.

For the Churchman.

Rev. and Dear Sir,—It grieves me that I have again occasion to reply to J. C. H.; but truth and the natural desire of every man not to allow himself, through misapprehension or misquotation, to be placed in a false position before the public, demands it of me.

If you will indulge me this time, it is my intention not to intrude upon the patience of your readers any more on the subject of the imitation of statuary in churches. J. C. H. charges me with having "descended to harsh personalities, &c." My dear Mr. Editor, you well know that truth, plainly spoken, often appears harsh to those to whom it is addressed; but I would suggest that his sensitiveness touching harsh personalities ought to have enabled J. C. H. to remember—"clap trap denunciations of Chiaro Scuro painting," "coarse organizations, &c.," which might certainly have been considered as a sufficient offset to "the harsh personalities" complained about. It is unnecessary for me to follow J. C. H. in all the windings of his travestie of my last article, for portions of it appear to be utterly irrelevant, and some parts have been *misquoted*. But after alluding to statements that seem to require it of me, I shall proceed briefly to state my position, and, as far as possible, out of the heterogeneous chaos of his articles, to elicit that of J. C. H.

J. C. H. says "we have never advocated the painting of statues in the sense which Mr. Cole so pertinaciously tries to fix upon us." Pray, in what *sense* does he advocate it? As to my pertinacity, how does the case stand? J. C. H. wrote an article entitled "Frescoes," with not one word in it about the imitation of statuary. A short time afterwards I made a communication, in which I *incidentally* spoke of the painted imitation of architecture and statuary in churches. Whereupon J. C. H., in an article in your paper of the 28th of November, *defends this statue imitation*, and this article occasioned the discussion that has already occupied too much of your paper. I *am* pertinacious, and as I know of but *one* sense in which the "imitation of statues" in painting can be understood, I am willing to be thought so. J. C. H. says that no form whatever can be known to the sight in the slightest degree without Chiaro Scuro. Wonderful discovery! Are there no *forms* discoverable in the *outlines* of Flaxman or Retzsch. They have no Chiaro Scuro! And again—"We should like to know how a figure can be drawn or painted in light and shade without being statue like." Really, Mr. Editor, it seems childish to answer this question. Did J. C. H. ever see a print in which there were figures? If he did, did they look like statues except when intentionally made so? Yet prints are pictures in "light and shade."

But I will not occupy your columns with discussing matters so irrelevant to the point at issue, although J. C. H. may have proved me to his own satisfaction to be "peculiar," "over fastidious," to condemn Raphael's religious pictures, to find it unpleasant to look into books, &c.

I will now, as I before intimated, place my propositions in opposition to those of J. C. H. as far as it is possible to disentangle his. But I wish, once for all, to say that the painted imitation of statues in churches, is the subject I have all along discussed. J. C. H. advocates Fresco painting in churches. So does J. C. H. advocate Chiaro Scuro pictures in churches. Hitherto I have not made one single objection to Chiaro Scuro painting, aside from its conjunction with painted statuary; but now state that it is my opinion that there will be danger of its having a bald and meagre effect, and that I do not remember ever to have seen any renowned work *painted* in that style—of *drawings* I have seen many.

J. C. H. advocates the imitation of statues in churches. I am decidedly of the opinion that it is an *unworthy* and *mean* application of art, to place in our churches a sort of second translation. And for the reasons for this opinion, I refer to my article of the 21st October. From these simple propositions the whole of this discussion has sprung, and had J. C. H. confined himself to the question of *statue painting*, and not confounded it with Chiaro Scuro, Monochrome, and all sorts of painting, and had he not built up imaginary antagonists to tilt at, it is probable that we should have been saved much scribbling. But I must confess that I find it difficult to reply to one who is apparently but partially acquainted both with the *terms* and *modes* of art. I do not say this by way of disparagement to J. C. H., because few, except artists, can be expected to understand the technicalities and processes of art.

That my remarks will have immediate effect in changing the plans of those who control the building and decoration of churches, I have little reason to hope, but as my first remarks on the imitation of statuary were intended generally, I trust they will receive consideration from all who are interested in ecclesiological studies. My desire is that our churches in their architecture and decoration, shall be free from all that inspires with low ideas—that what is presented to the eye, shall be *true*, and that the art introduced into them shall be of the highest order, and as worthy of GOD'S temples as the genius of man can devise.

THOMAS COLE.

P. S. I have just received a letter from a distinguished artist in relation to these subjects. He suggests that figures of the Apostles, &c., may be properly painted in Chiaro Scuro. "With attention to the different tones of white and dark draperies,—flesh,—dark and grey hair, &c., given with richness and truth, and especially if no shadows were cast upon the back-grounds, but they retired with faint, distant objects touched in, no appearance of statues or relievo would be produced." My friend, I hope, will pardon me for having quoted him. An opinion from him emboldens me to express my concurrence with it. The mode of painting which he suggests being far removed from imitation of statuary, and indeed next to colored pictures, is in accordance with my own views, and I think capable of rich and chaste effect. I hope that this suggestion will be considered, for if it is, there can be little doubt that preference will be given to this mode over that of imitation work.

T. C.

For the Churchman.

"STRONG SYMPTOMS OF ALLIANCE."

Rev. and Dear Sir,—From the "Protestant Churchman," I copy the above heading. The article to which it appertains is written for the purpose of exhibiting to "all whom it may concern" the Romanistic tendencies of the "CHURCHMAN" and its correspondents.

A Roman Catholic paper it seems has copied an article signed "Acolytis," from the Churchman. The article is upon the Eucharistic Sacrifice. Two things does "Looker on" (the author of the "Strong Symptoms")—two things does "Looker on" do: and one thing, it being honorable and gentlemanly, does he not do. He *does* declare that he finds the article of "Acolytis" in a R. C. paper: he *does* give the title of the article; but he does *not* give any hint as to the nature of the article. He does not say that in a contribution, occupying rather more than a column of the Churchman, not one hundred words are original with "Acolytis:" but that words and ideas both are taken from a set of men with whom "Looker on" (why will these people leave their shop-boards to write theology?) is perfectly unacquainted.

Wherein does my offence consist? Is it in the fact that a Roman Catholic paper copies my contribution? I know not by what law I can compel it to refrain. Is it that I have copied certain passages from the ancient saints of Christ's Catholic Church? I am ready, in that event, to stand a trial for the offence. Dare the rector of "Looker on," if the latter be a Churchman, sneer at the doctrine of Saints Cyprian, Cyril, Chrysostom, Pacian, Ignatius, and the Gregories? Will the Protestant Churchman—"organ" of lookers on—affirm boldly that it holds and teaches faith quite different from that of the saints above written?

As for Looker on in person, *he* will of course be willing to say anything, for he, beyond doubt, knows no better. He is one of a class misled by the better informed. Because the educated write anti-Catholic essays, he too must needs attempt it. Better give over the imitative attempt; the frog burst, when it strove to puff itself up to the size of the ox. He forgets also, Proverbs xvii. 7, "excellent speech becometh not a fool."

Or do I still do injustice? Is the blame laid on me, because I have given a few thoughts from the ancient Catholic divines, upon a doctrine of the "*quod semper, quod ubique, quod ab omnibus*" class? Is "Looker on" but a tool for better informed men? a something from behind which, the wiser shoot, as the Spanish Guerilla's shot from behind their mules!

If the Protestant Churchman even professes to "hold the faith once delivered to the saints," it cannot surely be willing to cast aside the Fathers. Some time ago, it contained a sneer—*stultorum optima ratio*—against "Puseyites who talk so much and read so little of the Fathers." Doubtless its Editor is skilled in Patristic lore, but if he will try an argument upon the "Eucharistic Sacrifice," to rest upon the testimony of the Fathers of the first five centuries, I will get him an opponent.

For "Looker on," will he accept gently two kind remarks? The first relates to his writing theologic treatises, and is thus written, *Ne sutor ultra crepidam*. His Rector will translate it for him. The second is this, from S. Augustine, (*de consensu Evangelistarum* ii. 12.) "This then is a useful rule, and one to be remembered, that it is no lie *when* one fairly represents the meaning of another whose speech he is recounting; *if only one shows the true meaning of him who is quoted*." What is the case, when, in these days, one quotes the title of an article, and declares it to have been copied "with pleasure" into a Roman Catholic paper, but gives no idea of the nature or substance of the article, the saint does not say. He probably never had an opportunity.

ACOLYTIS.

Hyde Park, Eve of 3d Sunday in Advent, 1846.

For the Churchman.

A MISPLACED ISM.

Rev. and Dear Sir,—It was not until Saturday, the 12th, that I saw your paper of the 5th, and it is now at the risk of being thought late and out of place, that I yet cannot refrain from making some remarks upon a communication therein contained which met my eye.

I allude to that headed "The source and power of evil," and did I conceive that it was the result of much thought or study, most sadly should I fear that the writer in his anxiety to strike fair at the truth, had passed through and gone clean out the other side, (a most common course by the way,) and was nearly verging upon Manichæanism, in his endeavor to render evident the reality of Satan as an existing power.

Now I do not suppose that "Catholicus" is aware himself of the force of his own argument, nor which way it bears in its completeness; for part of his reasoning is just and proper, and I heartily agree with it, and yet much that he has inferred is incorrect, and perchance dangerous.

The whole of the 1st part of Catholicus is proving the existence of Satan as a real and contending power against the Church of God, and by his evil design actual—decoying and guiding from the truth and from righteousness many souls. All of which is in the main correct, unless it be the strong language in the paragraph descriptive of his power which methinks gives an *impression* of utter sovereignty, which is in fact a heresy.

Next he proceeds that Satan thus really existing and having this absolute power, can by his will enter into an individual and cause him to speak and prophesy lies, and see visions falsely, and render that person a servant of his own, and this (he asserts) is the explanation of the visions and raptures of Swedenborg, and he gives this reason for so believing—"and I know they were from Satan by the heresy and other things connected with them."

Now, dear sir, I think we have arrived here at the ground of the matter, and can from this draw the rule of Catholicus' judgment, and both it and the ground upon which he has formed it are correct. It is—

"That all supernatural demonstrations, that cannot be accounted for in a natural manner, if they *tend to evil and lead to any thing contrary to the teaching of God's word*, they are of Satan, and even if they have no good end, nothing positively good nor yet evil, and simply seem to tend to individual aggrandizement, still are they of the devil. And to this I yield me in hearty assent.

But, Mr. Editor, how does this cover the after part of his communication—his amusing, ingathering of dissonant things—Mormonism, Unitarianism, then Mesmerism and Fourierism? The two first *are* agreeable thereto, as contradicting God's words and leading to heresy and schism. But what of Mesmerism? it does neither. How is it derived? "It is supernatural," says Catholicus. Prove it. There lies the difficulty.

In fact to be able, with any common sense, to lug in Mesmerism as he has done, he must first prove it supernatural.

2d. That it leads to evil, and contradicts God's word, (for mere supernaturalness is not deviltry.

3d. That it is itself evil.

Now as to the 1st point.—Here most decidedly do I take issue with Catholicus. He *takes for granted* Mesmerism is supernatural. Why? Because he does not understand it, nor believe in it, and truly this originates, as all the feeble attacks upon it do, in ignorance. Had the writer of this communication studied deeply all natural science, and probed deep, and searched far into the wonders of God's works, he would have seen that there are —aye, thousands of things as wonderful, as incomprehensible as is Mesmerism. Nay, let him, if he count this as supernatural because we cannot comprehend it, and its effects are beyond credibility—let him ask his physician why it is that opium lulls to perfect insensibility—renders oblivious all pain—causes the tongue that scarce can speak plainly to become eloquent, and brings visions, and raptures, and ecstacies—and what will he reply? "Dear sir, I don't know, I cannot exactly say *why*, it does, but such is the effect, therefore I administer it." We pray Catholicus, should he chance be ill, and cannot rest for gnawing pain, avoid an opiate, or opium, for it is supernatural—we don't know how or what its effects—ergo, it is of the devil, and more, it leads many to sin. As for the 2d, supposing Mesmerism supernatural, is it of the devil? According to the rule gathered from the correct part of Catholicus, it must lead to evil to prove it Satan's. Now where is the evil to which it leads? Is it the hour of ease and sweet sleep to the agonized, pain-racked frame? Is it the hushing for a while of the ceaseless and gnawing agony that threatened distraction? Is it the excision of the diseased limb, unfelt, unpained? Is it the soothing and subduing the torturing paroxysms of hysteria? If such be the evil, I know not what can be Satan's power!

Thus then stands it—Mesmerism comes not under the reasoning of Catholicus, because in the first place he cannot show it is supernatural, for that which is subject to regular unvaried law, and invariably follows certain causes, is natural. Second, *if* supernatural, then must he discover the sin and evil it leads to, to make it of the devil; and these both failing, his attack upon the clergymen of the Church of England is unwarranted, uncharitable, and unsound.

I for one believe that God made the heavens and the earth רכל צבאם. That there is not on earth any thing that He orders, arranges, and directs not, and that *παντα δι αυτου εγενετο καὶ χωρις αυτου εγενετο ουδε 'εν 'ο γεγονεν*, and that after this as He himself pronounced כל־אשר עשה והנה טוב. And that all the glorious displays of His unfathomable wisdom are lessons for man to read. We cannot sin exploring them with the humble, adoring, and devout mind; and if all that we there find that we cannot understand, we account supernatural, and set down to the devil's production, woe be to us; and if we have not studied deeply nature's page—if we are true natural philosophers, (or rather as a Christian should call it, φιλω θεονσαφνα,) we will not hastily judge or determine; and it is for this reason I make no doubt that Mesmerism is Catholicus's first plunge to that study—nay, rather hearing of it—for even that he cannot have studied.

One word more. If Catholicus has included Mesmerism in his category merely in consequence of the termination in ism, he is himself, I fear, near another ism, (as I before said,) Manichæanism. In the last paragraph but one he says that the idea the devil only "tempts us—bringing ideas and doctrines, giving eloquence, firing with zeal, emboldening to speak, is fearfully short of the truth;" and then says that he actually exerts a power superhuman, *which if not resisted*, will inevitably subdue and lead captive. Now this last assertion, (if not Manichæanistic)—he says the devil actually exerts a *power* to draw away, and "this if not resisted," &c. Now to tempt, means exactly to do that. Tempt means to solicit to ill—to *draw* —actual force—power drawing—not merely negative *suggestions*. It is formed from the Saxon *Teon Teozan*—to draw, to lead—mark! not to overpoweringly draw; for he says it *can be resisted*, through God's grace; and tempt means as much, we can only resist it through God's grace. But if he means an actual power utterly overcoming our efforts, and that God himself must contend with him—here is the exact theory and plan of the Manichee—two powerful opposing Gods.*

This is a near approach to a end ism—then how near is it to whom?

V. V.

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* Vid. Tertull. add Marcion, I. 1st c. 2d,—for I take the Marconites and the Manichees as one in their doctrine, and this none can doubt.

For the Churchman.

THE EMBER WEEKS.

Mr. Editor,—The recurrence of the Ember Weeks of the first quarter, in the new year of grace upon which we have lately entered, suggests the sad reflection, that in none of our dioceses are the stated times of ordination observed. As a necessary consequence, our American Church does not, and as a body cannot, conform to the apostolic example of spending some time in fasting and intercession, previous to giving the commission of the Holy Ghost to her ministers.

It is true, that those of our congregations which keep the Ember Days, are not without an object in such service, whether ordinations are holden among us, at the stated times or not. Being Catholics, their fasting and prayer is for those who, in whatever part of the Catholic Church, are to be ordained at the stated seasons; and for such Bishops of Christ's flock as may then officiate, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry of Christ's Church! It is a holy pleasure to have opportunities for making this expressive act of Catholic Communion, but the pleasure would be much increased if we could know, that any of our own Bishops and candidates for orders had an interest in our intercessions at this season.

All who have faith in the power of intercessory prayer with fasting (Matt. 17 : 21;) of the power especially of such intercession by the whole body of Christ on earth, cannot doubt for one moment, that our Church loses immensely, by thus neglecting the observance of the Ember Weeks. Not only are no united prayers offered by ourselves for our own Bishops and candidates, but our Bishops and candidates are not, and cannot be included in the stated intercession of the Church in other parts of the world. Surely the evil of such a state of things cannot be less than the worst one may imagine.

Cannot something be done towards correcting it? Let our congregations, at least, no longer be left in ignorance of the Ember Weeks, of their use and meaning as seasons of fasting and special intercession, and one great step towards observing them will be taken. But perhaps the chief obstacle to holding ordinations at the stated times is, the present arrangement of the terms or sessions of our Theological Seminaries. And yet why should this be an obstacle? Why cannot the Trustees of the General Seminary (not to mention others) make its sessions conform to the Ecclesiastical, instead of the civil year; and so arrange them, that the time for graduating the students may be somewhere near Ascension Day? This would enable the Bishops to ordain the candidates from the Seminary upon Trinity Sunday. And as to those candidates for orders who may not be pursuing their studies at the Seminary, they could be ordained either then or on the Sundays following the Ember Weeks in September, December, or Lent. It ought to be said, however, that the Bishops have this whole matter in their own hands. If they were to resolve upon holding their summer ordinations on Trinity Sunday, the Trustees of the Seminary would doubtless take such steps at once, as would accommodate the students. And if they were to make it a rule to hold their other ordinations at the other stated times, their dioceses would not long be backward in helping them by their intercessions. Considering the special promises made in Scripture to the joint intercessions of Christianity, and *a fortiori* to the intercessions of the whole Church, one would think that our Bishops would sacrifice all considerations of convenience to ordain, and our candidates likewise to be ordained, upon the Sundays following the Ember Days—*Verbum sat sapienti.*

FILIUS ECCLESIAE.

Carlisle, Pa., Ember Wednesday, Dec. 1846.

For the Churchman.

Rev. and Dear Sir,—In looking over your correspondent J. C. H's last communication on the subject of *fresco painting*, I perceive an obscurity in the application of the term of *chiaroscuro*, which I fear has in some degree led to the difference which exists between us. He uses it only with reference to *light and shade*, and asks "how a figure can be drawn or painted in light and shade, without being statue-like?" or, when the artist gives to his painting of one colour, "all the feeling, soul, or sentiment he is capable of, the result is a figure statue-like," &c. I would ask, are the prints from Rembrandt or Reynolds statue-like? Are the primitive colors, red, blue, and yellow, when in uniform light, represented by white; or when reduced to their equivalent of light, do they each produce the same tone? If this were so, then the dark ringlets of youth would wear the ashen hue of age. But the *Painter* attaches a more extended meaning, and considers it in the arrangement of his work, as *light and dark*. If the sentiment require it, he clothes his figures in black; and as he deals with the atmosphere, envelopes them in sunshine or gloom,—all this may be done with black and white, and yet, be no imitation of stone.

The quotation from "a graduate of Oxford," is, I think, misapplied. The author must be referring to the sky, or distant objects, and would have expressed himself better by the word *quivering*, than *confusion*, which cannot well be applied to the phenomena of nature.

With regard to the figure in the Baptistery at Florence, if the casual visitor does not detect the deception, as your correspondent affirms, why then does *he* call it a "*vile imposition*."

The true object of art is not to deceive the senses, but to exalt the imagination, by reminding us of scenes and events, and for this purpose it appears to be well adapted to the use of the Church. With proper restrictions to confine its efforts to subjects within its province, and in conformity with Christian teaching, it would be felt like the still voice of nature in its simultaneous effect, and rehearse the precepts of our Holy Faith, in a language truly Catholic.

Yours very sincerely and Respectfully,
ROBT. W. WEIR.

West Point, Dec. 14, 1846.

For the Churchman.

"*Private conversations and correspondence are usually considered sacred things, except by those who have formed their ideas of the proprieties of life in the Fishmarket.*"—Episcopal Recorder.

Rather hard upon the Bishop of Illinois.

BREVIS.

The Churchman.

NEW YORK, SATURDAY, DEC. 26, 1846.

FLOYD SMITH, General Agent, No. 12 John-st up stairs.

NOTICE.—For the greater convenience of subscribers to The Churchman out of the city,—Notice is hereby given, that all dues may be *remitted directly* to No. 12 John street, postage and exchange, at the expense of this office.

For the Churchman.

Mr. Editor,—A friend has kindly put into my hands your paper of Nov. 21st, in which a writer who signs himself "A Deputy of Many Years," has seen fit to censure certain parts of my official conduct. If I mistake not, this is the *second* time, this writer has thus arraigned me at the bar of public opinion. I neither desire not fear discussion upon the subjects embraced in his communication; but if your correspondent will be gratified by any notice of his strictures from me, he will please avow himself in your columns under his own proper name, or communicate his name to me by letter; and then I will return at least a respectful answer to all that he has said, God giving me grace and ability, time and opportunity serving. I will enter into discussion with no concealed opponent, but rather bear in silence, as heretofore, much that has been injuriously said against me, by those who have not had the manliness to publish their names with their slanders and vituperations

JAS. H. OTEY.

Mercer Hall, Tenn., Dec. 1, 1846.

We are sorry that Bishop Otey should regard the man as an "opponent" who takes leave to express an honest opinion on his public acts; and still more sorry that he should refuse to notice a correspondent for no other reason than that he has not been so singular as to give his name to the public. It is the subject with which the Church is concerned, and not the name of the writer; and a subject may be discussed by two parties under assumed signatures as well as, if not better than, under their real names. We cannot admit, however, that communications in a journal conducted under a responsible name, are anonymous in such a sense as to be wholly irresponsible. An editor is not, indeed, responsible for minor shades of thought and modes of expression in a communication; and sometimes not for its substance, since he may admit it with dissent either expressed or obviously to be inferred from the general tone and tenor of the journal. But there is a measure of responsibility of which no editor can be divested; and though it may not always be easy to define it, yet we understand it to be at least such as to entitle a correspondent to notice, provided the matter of his communication be worthy of notice. In the present case not only a sense of duty to the two correspondents to whom Bishop Otey refers, but a conviction of the justness of their cause, leads us to assume distinctly all that they have written. We shall, therefore, recapitulate the several points which they have essayed to make, and request the favor of Bishop Otey to hold us responsible for their avowal and support. We hope, however, that Bishop Otey will not for this reason regard us as his "opponent;" since it is really as his friend, and as the friend of every lover of the Church, and as the opponent of those only who love her not, that we take leave to call the attention of himself and others to certain acts which may prove, we fear, to be dangerous precedents. If we are wrong, we shall be thankful to any person who, in charity to our weakness, will set us right; if we are right, and can show that we are, we have such an opinion of Bishop Otey's candor as to believe that he will be among the first to acknowledge it.

Before we proceed to state the substance of "A Deputy's" article, it is proper for us to say that we see nothing in it to justify the excited feeling implied in the Bishop's reference to "those who have not had the manliness to publish their names with their slanders and vituperation." We find in it no indication of passion, or personal disrespect, or of a temper liable to censure, except on the ground of a claim—which Bp. Otey, we are sure, would be among the last to advance —to official irresponsibility or personal infallibility. Our correspondent seems to have been governed by two considerations. In the first place, he obviously writes under the conviction that Bishop Otey has mistaken the limits of his official responsibility and the law of the Church, in a case of deep importance to her peace and integrity. In the next place he is apparently one of the large and increasing number, both within and without our diocese, who think that very hard measure has been dealt to our Bishop, and who are prompt to express (we honor their magnanimity) as occasion offers, their fixed persuasion that their Bishop has not forfeited his claim to their confidence and affection. Both these considerations naturally excite earnestness in honest and generous minds; whether they have betrayed our correspondent into an undue warmth of expression, much more into "slanders and vituperations," we are quite willing to leave to the judgment of our readers.

"If I mistake not," says Bishop Otey, "this is the second time this writer has thus arraigned me at the bar of public opinion." On looking over our files we find a communication signed "Right," in the Churchman of Aug. 30th, 1845, on the same subject. Whether both articles were from the same pen is more than we know; but on comparing them we find that Bishop Otey's address was delivered and published on two successive years; which sufficiently accounts for its having been twice the subject of remark.

We come now to exhibit the substance of our correspondent's ("A Deputy of many years") article; which embraces, if we rightly understand, the following principles:

1. That it does not fall within the legitimate province of a Bishop's rights, to arraign the proceedings of the General Convention, or of either branch of it, for censure or condemnation before his diocese.

2. That the canons which require testimonials for admission to the rank of candidateship for orders, to orders or to consecration for the Episcopal office, do not impose it as a *duty* on Bishops, clergymen, or laymen, to furnish testimonials to any person who applies for them, nor require them to assign their reasons for declining to furnish them, should they think proper to decline.

3. That the House of Clerical and Lay Deputies have neither the right nor the power to try a clergyman on charges affecting his moral, religious or official character; and consequently that, in the event of their recommendation being requested in behalf of a candidate for the Episcopate against whom such charges exist, their proper course is either to dismiss the charges as unworthy of consideration, or to decline the recommendation until the charges shall have been investigated by the Diocesan authority to which the candidate is amenable.

4. That the charges against the late Bishop elect of Mississippi were entitled to consideration; and consequently that until they were satisfactorily disposed of, it was the duty of the House of Deputies to decline to recommend him for the Episcopate.

These are, we believe, substantially, the grounds assumed by our correspondent; and now that they are adopted by us we hope that Bishop Otey will comply with the spirit of his promise, and favor them with a notice.

In addition to these main grounds, we find two minor points made by our correspondent "Right," to which we beg the Bishop's attention. They are 1. that the Mississippi delegation might have cut the whole matter short by withdrawing the papers of the Bishop elect; and 2. that the actual disposal of the affair by the House was one of kindness, since (as our correspondent remarks) the only other alternative would have been, "the harsher one of voting down, by a direct negative, a resolution to recommend Dr. Hawks for consecration."

"A Deputy," taking collateral notice of Bishop Otey's solicitude to clear Dr. Hawks, as contrasted with the course which two years ago he thought it his duty to volunteer against the Bishop of this Diocese, refers also in the same connexion to the charges publicly brought by President Douglass against the Bishop of the Diocese of Ohio. To this Bishop Otey may reply,—

1. That he chose to interest himself in the case of the Bishop of this Diocese, and that he does not choose the same in that of the Bishop of the Diocese of Ohio. We admit that no one has a right to interfere with him in thus determining for himself. Or he may take the ground;

2. That the charges brought against Bishop McIlvaine are too insignificant to be noticed; Or,

3. That Major Douglass is an individual unworthy of consideration.

On these two points those who know Major Douglass, and have read his pamphlets, may venture to impeach Bishop Otey's judgment.

We respectfully wait for any communication with which Bishop Otey may honor us.

If we have said nothing in regard to Mr. Upjohn's much bruited refusal to furnish a plan for a Dissenting house of worship, there is at least this good reason for our silence, viz.: that the thing is none of our business. Mr. Upjohn or any other architect, or any professional man or tradesman, has a right, we conceive, to make or refuse a contract, and to assign reasons or no reasons for his conduct, without subjecting himself to public remark. Such contracts are private matters, and therefore not fit subjects of comment for public journalists. We consider the attacks, therefore, on Mr. Upjohn as wholly unwarranted, and praise as equally gratuitous. The affair is a private one; if the one party is chagrined, they should keep their mortified vanity to themselves and not vent it in public; and if the other party has done right he should find his reward in the approbation of a good conscience, and not in public applause. We are glad to know, and it is proper to state, that Mr. Upjohn has not been the means of obtruding this matter on the public and stimulating the wanton love of meddling and gossip which seems to have seized alike on the lewd and learned of our land. Questions of christian duty and propriety, whether suggested by this or any other matter, may be publicly discussed on their own merits and without involving matters with which the public have no concern. When so presented, we shall be ready to express an opinion concerning them; but we do not feel called upon to say one word in respect to the business proceedings of private gentlemen in Boston and New York. We hope correspondents who have called our attention to the subject will accept this as a sufficient apology for our silence.

The following remarks of the North Hempstead Gazette are good as an *argumentum ad hominem*:

THE RIGHT OF PRIVATE JUDGMENT.—We hear a great deal of noise made in these days about the right of private judgement, and yet when we come to look for the meaning of this term, as shadowed forth in the acts of those who are the loudest and most frequent in its use, it seems to be *the having of no opinion of your own*. It is very true that there is no legislative enactment muzzling the press, or a man's mouth. But then there is another law, the VOX POPULI, stern and unyielding, which overshadows the theory of freedom of speech and opinion, and makes it in practice a dead letter. It is not going too far to say that there are but few countries, where the expression of a man's opinion is more dangerous than in this. If an opinion is formed and expressed, and does not happen to square with the public opinion on the subject, the luckless individual, who has committed the unpardonable error of thinking for himself, is hooted at from Maine to Georgia, and becomes a laughing stock and by-word among those who, in nine cases out of ten, have not brains enough to fathom the depth of his reasoning.

We are speaking in all seriousness. What we say may not be popular, but we appeal to every reflecting man, whether it is not true; and it is to such as these that we address ourselves.

We have been led to these remaks by articles which we have seen in different papers, charging MR. UPJOHN, a celebrated architect in the city of New York, with *bitter intolerance*, because he declined building a Unitarian Church, on the ground that he could not conscientiously aid in the erection of such a building.

Now, we have always heard of Mr. Upjohn as a sensible and educated man. To what denomination of Christians he belongs, we know not; but this appears evident, that he regards the doctrines held by the Unitarians as erroneous, and injurious in their tendency. Without expressing any opinion upon the correctness of this view, we think that Mr. Upjohn, if he really believed such to be the case, has a right to his opinion. We do not believe that any one, when brought down to the point, will have the hardihood to question this. Mr. Upjohn has a right to his opinion. Others may think it wrong. It may be wrong. But he thinks it right, and, therefore, until he is convinced that he is in error, no reasonable man can expect him to hold any other opinion. Will any one find fault with him for this?

Now, we ask those sapient Editors who harp on *intolerance*, until the word has lost all the music it ever had, whether, if a man think—no matter whether correctly or not, still, if a man think—that a certain thing is wrong, he is not *bound* to set his face against it: to abstain from doing any act which may give it importance, or offer it encouragement? Let them answer this.

We say, then, that Mr. Upjohn, holding the opinions—we care not how erroneously—attributed to him in regard to the Unitarian doctrines, was bound in conscience to act just as he has acted. They that apply the word intolerance to his declining to build the church would do well to go to their dictionaries and find out the meaning of words before they use them. There is no intolerance in holding opinions—no matter how absurd or wrong; and there is no intolerance in shaping one's own acts (so far, at any rate, as these acts affect the party himself,) according to these opinions. It may be error or fanaticism, but it is not intolerance. Intolerance consists in endeavouring to *force* others into your own way of thinking; in attacking the *motives* of others, because their opinions happen to differ from ours. Nothing of this kind is attributed to Mr. Upjohn. He neither endeavoured to force the Unitarians to adopt his creed; nor did he attack the sincerity of their belief. He injured no one unless it were himself; for he undoubtedly sacrificed a lucrative contract to what he deemed a conscientious discharge of duty.

And yet, because he has done, what every honest man ought to do—refused to do an act which he believed to be wrong—he has been subjected to a moral torture, and had almost every epithet applied to him which the English language could afford for the purpose of *forcing* him into a different way of thinking. So much for having an opinion of his own. In the true and only sense of the word those who have so indecently attacked him, are the ones who have shown a spirit of "*bitter intolerance*."

We have been permitted to examine a copy of THE BIBLE GALLERY received by the Messrs. Appleton in advance of their invoices. As a work of art it is certainly a magnificent volume. The beauty of the engraver's execution has well seconded the poetical conceptions of the artist. "Staahl" is a new name to us: his designs however as here exhibited will surely win him rank. The Appleton's, it must be noted, are the only house which has THE BIBLE GALLERY on sale in this country.

THE CHURCHMAN'S REASONS FOR HIS FAITH AND PRACTICE, *with an appendix on the doctrine of Development. By Rev. N. S. Richardson, A.M.* Stanford & Swords, 12mo. pp. 336.

"Reasons why I am a Churchman," a former work of Mr. Richardson, was a useful one, and well received. But a fuller treatise on the same topics seemed to be needed, and accordingly the present volume, an expansion of the "Reasons," has been sent forth. It is a careful discussion of the most important subjects, ample, but not overloaded—familiar, but not local or contracted. The doctrines of a visible Church, and a commissioned ministry, the use of Liturgies, and the sinfulness of Schism, are the main features of the work.

A FREE DISCLAIMER OF CERTAIN NAMES, VIEWS, AND WAYS, *irrationally imputed to the Rector of Calvary Church, Memphis, and other Ministers of the Church.* Memphis: Tannehill & Beil, Printers. 1846.

It appears from a prefatory note that the church at Memphis being closed for repairs, the Rev. Dr. Waller thought it not inconsistent with his character as a presbyter of the Church, to attend the performances of the Methodist teacher of the place, Mr. Starks, from whom he heard a discourse on the Church. "In the afternoon he sought the preacher, and a colloquy ensued, in the presence of two other Methodist ministers, and other company, during which, to justify the tone of the discourse, the characteristic personal traits were attributed to the Rector of the Episcopal Church, to the Rev. Mr. Litton, and to Bishop Otey, which it is the purpose of these pages to examine and disclaim."

To repel these imputations is the object of the present "free disclaimer" by the Rev. P. W. Alston, the Rector of the Church. We give an extract:

1. I was denominated a *Puseyite*. What sort of creature that may be, and what are the peculiarities which distinguish the species, I have never been able to ascertain with any precision. That it exists, seems to be as well established by newspaper report as that the Sea-serpent haunts the coasts of New-England: but a like indistinctness obscures its natural history. When I have heard the term seriously employed, I have made it a rule to ask a definition: and in every instance the person has wondered at my ignorance—and disclosed his own. As popularly conceived, it is a horrible obscure,

> ——— a fearful shape,
> If shape it may be called that shape has none
> Distinguishable in member, joint, or limb,
> Or substance may be called, that shadow seems,
> For each seems either; black it stands as night—
> Fierce as ten furies———
> what seems its head,
> The likeness of an OXFORD SKULL-CAP wears.

What definite idea, or whether any, is attached to the word in the mind of Mr. Starks, I cannot say—but I can show conclusively, that if he had called on my Virginian brother to behold in me the embodied idea of Milton's death, the representation would not have been a whit more fanciful, and savoring of poetic license.

A score and a half of English clergymen, (as the world is industriously informed, with the "*keep it before the people*" spirit of partisan assiduity) have lately transferred themselves to the Roman Church.—Mr. Stark argues from this fact, a tendency of the English Church to move Rome-ward; which method of reasoning, instead of caring to rebut, I feel just now inclined to push forward, by suggesting some considerations which may possibly impart to his conclusions an uncomfortable velocity. As thus:—Since the date of the Oxford agitation, more Methodist ministers have entered the American Church, in proportion to the whole body, than there have been English clergymen transmigrating to the Seven Hills: and more Methodists, twenty to one, have become Episcopalians, than Church people have become Romanists. Ergo, by the rules of arithmetic harnessed to the logic of Mr. Starks, the tendency of Methodism Churchward, is twenty times as great as the tendency of Episcopacy Romeward. And farther:—Whereas Mr. Starks pronounces that the difference between Romanism and the position of the Church is only the hair's-breadth hit of "the cast of a left-handed Benjaminite," he is safely landed on the conclusion that the Romanizing tendency of Episcopacy is of minute extent and consequence, and the Romanizing tendency of Methodism overtakes its results with a hair's breadth. A galloping argument indeed! —like the steed renowned in song, that was mounted with festive intent of getting down at Edmonton, but would keep running on to Ware:

> Away went Gilpin out of breath,
> And sore against his will,
> Till at his friend the calender's
> The horse at last stood still.

But this by the way. I mentioned the Romanized clergymen, because they were the people first called Puseyites.—Now I humbly suggest, that I am not what they are. I am very far indeed from believing, with Mr. Starks, that their change matters but a hair. I go, on the contrary, with John Wesley, when near the close of his life he declared that the Church to which I cleave is "the best constituted Church in the world," and that "none who valued his judgment and advice would ever separate from her."

I am informed, indeed, that Mr. S. announced Dr. Pusey as the "oracle of the Church of England;" and so opening, it was certainly a natural inference from that assumption, that I and all who are pledged to maintain the standards of the Church, must hold his authority oracular. But if he had announced me as the oracle of the American Church, or himself as the oracle of the Methodist Episcopal Church South, he would have set forth an idea not less grotesque to the mind of any intelligent Churchman. Even for the thirty Romanizers, Newman was the leader, and the facts show that Dr. Pusey's influence availed nothing.—My estimate of the gentleman whose name has been so abused in the world, is simply this:—that he is a man of great piety and loveliness of character, of very respectable learning for this age, rather a perplexed and groping thinker, and a somewhat awkward and muddy writer; that dozens of American and English theologians surpass him in clearness and reach of intellect, and that scores of names adorn the past ages of Anglican theology, in comparison with which his sheds but a feeble light. So far as I have had opportunity to gather the opinion of my clerical brethren, they would without a single exception, subscribe this estimate of Dr. Pusey's authority in the Church.—Is it then proper, or civil, or sensible, to call us Puseyites?

In short, if Mr. S. means by a Puseyite a setter forth of any doctrines not in conformity with the standards of that Church of which John Wesley died a presbyter some sixty years ago—any doctrines not belonging to the general strain of her acknowledged teaching for ages before Dr. Pusey was born, and fixed in my mind before I ever heard of Dr. Pusey—then I affirm, that he may call me a Methodist with equal truth and reason.

If, on the other hand, he means by a Puseyite, one who sincerely embraces, and honestly proclaims to the best of his ability, the doctrines of the Church—none other than those for which Papists burnt four of her bishops at the stake, and sectaries beheaded another on the scaffold; doctrines which have ever since the birth of dissenting sects been the hackneyed subjects of their reproach, and familiar as household words to her own people—why then, all I have to say is this; that if any one could be absurd enough to call me, after my brother, a *Wallerite*, or you after yours, a *Starksite*, those titles would be equally judicious and in good taste.

To dismiss this head of remark, I declare that I have an utter repugnance to all manner of *isms* in religion, and strenuously disclaim fellowship with all manner of *ites*. I call no man Master. I know no oracle beside the oracles of God. I hold to no Church whose history and institutions are of later original than that to which the first believers pressed on the day of the Pentecostal outpouring, and wherein, to the end of the world, believers are to continue steadfastly in the Apostles' doctrine and fellowship, in breaking of bread, and in prayers.

2. I was also described to my Virginian brother as exclusive in my sentiment—cruelly consigning all the sects to the uncovenanted mercies of God. I shall rip open this charge with some deliberation, and see what material it is stuffed with.

When did the covenant of salvation originate, and the virtue of the Great Sacrifice begin to be applied? When our first parents fell. Whom did the covenanted mercy embrace? Them, and all their posterity—any Methodist or Churchman is ready to answer; and neither dreams that the great Covenant of salvation was annulled, or shorn of its previous scope, at the promulgation of the gospel. Consequently, and since the declaration seems to be necessary, I fully admit that the members of the Methodist Episcopal Church, (not indeed, as they are such members, but as they are souls dead in Adam, and made alive in Christ) are embraced in the provisions of the Great Covenant; and that any one who consigns them to the uncovenanted mercies of God, in the sense, and with the consequences, which that phrase is used to convey by those who employ it, does not know what he is saying, or else does not care.

There have been, indeed, special covenants, sealing special mercies and benefits, having visible limits, and implying particular conditions. Such a covenant now, in the Church of God, wherever the sacramental seals may be administered in all those things which of necessity are requisite to the same. All who hear the gospel preached, are invited and required to approach the visibly instituted channels of the divine benediction and grace. I conscientiously believe, *and so does Mr. Starks*, that many earnest Christians are mistaken in the sources to which they resort. Neither of us would receive the communion at the hands of a follower of Mr. A. Campbell, or of an unordained member of his or my congregation. We are both exclusive, whenever our views of sacred things compel us to be so:—he, indeed, to a vastly greater extent than I, inasmuch, as none but what are called Protestant sources, and by no means all of them, have any legality in his account. The main question between us, however, respects the system of the Methodist Episcopal Church South,—and in order that my exclusiveness on that head may be distinctly understood, and duly judged, I shall propound it, first, as the *corporation organization* of that system is concerned; then, as the people who happen to acknowledge it are concerned; and lastly, as its ministry is concerned.

And as for its abstract and corporate character, I declare that *I dispute no pretension whatever, that its advocates now-a-days assert for it.*

Thus the case stands. We believe, that there is a visible Church, one Catholic and Apostolic, and that essential marks of that Church are absent from the corporate organization of the Methodist Episcopal Church South They do not claim those marks as its possession, but say there is no such Visible Church at all. We deny that it has a ministry in the line of apostolic succession; they do not claim one for it, but say there is no such ministry. We regard its sacraments in the same light which they profess to do. We deny that it has a baptism for the remission of sins; and the incorporation of men into the Visible Church. They claim no such baptism for it. We deny that the other sacrament is so administered, that the recipients may rightly believe that the bread broken for them, and the cup blessed, are the communion of the body and blood of Christ, really but spiritually present to their faith, as the elements are to their outward senses." They claim no such Lord's Supper. They teach that its sacraments are but ceremonies; we fully and unequivocally allow, that they are all they profess to be. What can we do more? What do we, to "unchurch" them, more than they do themselves? Their notions are exclusive of what we claim; we concede all they ask of us—and this is the plain account of the matter.

Next, as the people are concerned—all praying and striving persons, who hold the articles of the Christian faith, as contained in the Apostle's creed, have access to the sacraments of the Church, not as of courtesy, but as their indefeasible right, and my bounden duty—a right and duty which could have no existence, if they were not previously included in the covenanted mercies of God, as they understand that phrase. Can Mr. Starks open a wider door?

Then, as its ministry is concerned. The Prayer Book says: and it said ages before Mr. Wesley, a presbyter of the Church was over-persuaded in his extreme age to arrogate the ordaining function—that "it is evident unto all men, diligently reading Holy Scripture and ancient authors, that from the Apostle's times there have been these orders of ministers in Christ's Church, Bishops, Priests, and Deacons;" no man being ever accounted lawfully ordained unless by the hands of a Bishop in the line of Apostolic succession. Now, because one of her presbyters took it upon himself to ordain, was the Church obliged on any foot of common sense or Christian propriety, to expunge her ancient standards, and renounce her immemorial principles?—or, because Mr. Starks has been ordained in a succession from that presbytery, am I obliged on any foot of common sense or Christian propriety to disavow the teaching of the Prayer Book, and renounce what I know to be the ordinance of God, evident unto all men diligently reading Holy Scripture and antient authors? If not, my refusal is no just ground of opprobrium or animosity, and the charge of exclusiveness conveys no reproach for an honest man to heed, or for a reasonable one to hurl.

Sound and Sanctified Scholarship is the title of an Address delivered at the Dedication of the new edifice of the Western University of Pennsylvania, on Tuesday, September 8th, 4846, *by David H. Riddle, D.D.*, with introductory remarks *by George Upfold, D.D.*, (Pittsburgh, Commercial Journal Print, 8vo. pp. 20,) and is of a sound, but rational conservative tendency. The introductory remarks are somewhat of a local nature, but direct and straightforward.

The World-Sale, *a Moral Sketch. By Rev. R. Hoyt.* C. Shepard.

Another poem, uniform in appearance with "Old" and "Edward Bell," and less marked by the author's mannerism.

The Complete Poetical Works of Thomas Campbell. *With a Memoir of his Life, and an Essay on his Genius and Writings* D. Appleton & Co., 16mo. pp. 383.

The paper and typography of this edition of a pleasing and occasionally powerful poet are unexceptionable. There are also six illustrations—steel engravings. The volume is uniform with the Dante and Tasso of the same publishers, and though of inferior intrinsic worth, will still serve as a gift-book of the cheaper class.

The Sister of Charity, *by Mrs. Anna H. Dorsey, Authoress of "Tears on the Diadem," &c.* E. Dunigan, 2 vols. 18mo.

"The Home Library" again. Red muslin, gilt edges, stamped covers, mitres, thuribles, chalices, tinted lithographs, saintly priests, meek nuns, wealthy converts, love-making, poetic, prose, and miniature Popery, are the staples as usual. There is besides a tempting description in one volume of a South Carolina breakfast, and one or two records of the triumphs of mantua-making, very creditable to any Catholic pen.

The truth is that our Romish friends have but just entered on the work which Gresley, Paget, and others in our communion began and perfected years ago, and having neither the ability to do justice to it, nor the same good cause to give it an air of originality, only distinguish themselves as clumsy imitators.

Illustrations of the Catechism of the Protestant Episcopal Church, *by a clergyman of the Church of England. Revised by Rev. William W. Spear, Associate Editor of the Episcopal Recorder.* Philadelphia: Stavely & McCalla, 18mo. pp. 210.

Although the English author did not see fit to make known his name, the American editor whose dignity and title are recorded at full length above, assures the reader of the Preface that it is by "an unknown, but not incompetent hand." Two other facts are mentioned, whether to throw light on the question of its value or not, others must determine. "Extracts from it were deemed suitable to the department of the 'Children's Friend' in the Episcopal Recorder." "The Editor hopes that it may prove a suitable companion, or rather handmaid to that excellent work of Dixon on the Catechism, which was introduced to the American public by a former Editor of the Recorder, the Rev. George A. Smith." To have appeared in the "Children's Friend," and to be "a handmaid" to Dixon and Smith! The auspices are favorable. We hope that it may meet with as much attention and respect as consistency and sound logic always command in the Church.

Domestic Intelligence.

In presenting the subjoined corrections to the first item of Domestic Intelligence in our last, we take occasion to say that we shall always esteem it a favor to receive accounts of proceedings of the kind referred to, from those who are chiefly interested in them, or who have the direction of them. This is perhaps the only way, certainly the best way to ensure their being authentic.

CHURCH OF THE HOLY COMMUNION.

Dear Mr. Editor,—Please allow me to make one or two corrections in your report of the consecration of the Church of the Holy Communion.

The Church did not originate in a *bequest* of Mr. Rogers, technically speaking It was his own pious design, and lay very near his heart—but he made no bequest, or legal provision for carrying it into effect. He left the whole matter, unconditionally, in the hands of his widow.

The freedom of the seats is guarantied not to all comers, but to "all persons worshipping agreeably to the forms of the Church"—and this provision is not to be so understood as to interfere with the formation of a settled congregation.

The sentence of consecration was not read by the Bishop, but as the rubric requires, by a person appointed by him—the Rev. Mr. Diller.

There are some other slight inaccuracies—but not of sufficient consequence to detain me longer from thanking you for your friendly notice of the occasion.

Yours very truly,
W. A. Muhlenberg.

New York.—*Consecration.*—Wednesday, the 16th inst., Christ Church, Sag Harbor, Suffolk county, was consecrated according to the Church Ritual by Bishop Ives of North Carolina, the Rev. Messrs. Clapp, Haight, D.D., Hallam, (of Connecticut,) Haskins, and Roberts being in attendance, and forming the procession of clergy which entered the church, repeating as usual the 24th Psalm. The Bishop having taken his seat, the Deed of Trust securing the church from all liability by the debts of the parish of being diverted from the sacred purposes for which it was to be set apart, was read by the Senior Warden. The Sentence of Consecration was read by the Rev. Mr. Roberts, minister of the Parish, the Bishop going through at the proper time with the consecrating prayers.

Morning prayer was said by Dr. Haight, Mr. Haskins reading the Lessons. After the Second Lesson the Sacrament of Baptism was administered by the minister to an adult member of the Parish.

The Ante-Communion was said, the Sermon preached, and the Eucharist celebrated by the Bishop, Mr. Roberts giving the cup.

During the afternoon the Bishop confirmed at their houses two sick persons. At night, after Evening Prayer by Mr. Hallam, he preached and confirmed nine.

Sag-Harbour.—It is only about a year since a congregation was organized in this place, and though there are but few Episcopalians, they have manifested a zealous love for Zion worthy of all commendation. They have purchased a building formerly occupied by the Presbyterians, which they have painted and remodeled in such a manner as to give it a churchlike appearance. The exterior has been painted and sanded in imitation of brown stone; the interior has been so changed as hardly to be recognised by its former occupants. The entire cost of the building, including the repairs, organ, bell, carpets, and lamps—will be something less than $3,600; and will afford about four hundred sittings.* It was truly a day of great interest and rejoicing to that infant congregation, to be visited for the first time by one of the chief ministers and stewards of God's mysteries; nor was this interest confined to them alone, for the church was crowded both morning and evening, and the solemn and impressive discourses of the Bishop will doubtless be long remembered, and be instrumental of much good.

By the terms of the deed of the Church, 'it is to be ever kept free from all incumbrance, and can never be alienated from the holy purposes to which it has been so solemnly dedicated. This most desirable arrangement was effected in consequence of the wise and earnest counsels of the Bishop, met in the best spirit of Christian zeal and love by the parties immediately concerned. It is hoped that this fact, in addition to others above stated, will lead Churchmen to assist this infant parish in their efforts to secure for themselves and their children the blessings of the Gospel in the Church. The Church property is unalienable—and not a dollar given can ever be perverted from the objects for which it is designed.

The parish have contributed with a ready mind to the utmost of their ability, toward the repairs of the church; and if their missionary, through whose indefatigable labors a congregation has been gathered, and nearly a thousand dollars collected toward the purchase of the church—can be sustained for about one year longer, by collections in the churches on the island, there is little doubt that the congregation will then be able—with the missionary stipend—to raise among themselves a competent support for their Rector.

S. M. H.

[* For an account of the Consecration services, see above.]

Massachusetts.—*Church Building.*—The Evening Transcript (Boston) says that the vestry of the Church of the Advent in that city are about to begin the building of a new church edifice. A new one is also to be built by the parishioners of St. James's, Greenfield. The old St. James's, has been sold to the Methodist congregation—the new one will be of stone. H. W. Clapp, Esq., has subscribed $3,000, and given a lot. Mr. Upjohn, the Transcript supposes, will be the architect of the Advent church.

The following, however, from a later number of the Transcript modifies the statement above made as to one of the churches mentioned. It is in the form of a communication to the Editor, and is prefaced by a note from Richard H. Dana, jr.:

The Church of the Advent.—In a late number of your paper you speak of the intention of this parish to build a church. To prevent any disappointment on the part of the public, which has an interest in every architectural addition to the city, it may be well to say that no plan has been matured for proceeding immediately in the erection, The parish has unanimously resolved to begin the formation of a fund for the purpose of building, and something has already been accomplished in that way; but, as they will neither sell pews nor incur debts upon the building, the process must be somewhat slow. Indeed, except a certain sum which the parish can contribute in its corporate capacity, the church must be built by donations. Whoever contributes must do so on the principle of consecration, and not as an investment.

We trust the public will be willing to wait a little while, if, when the building is completed, they shall have presented to them a church in which there is no private property or exclusive right, to which all will be invited, "rich and poor together," and open daily for worship and all religious offices.

We hope that an enterprise so much, in this respect, (however it may be in others,) accordant with a growing "spirit of the age," will not be long delayed in its completion.

New Jersey.—*Episcopal Visitation.*—December 1st, in St. Peter's, Perth Amboy. Morning Prayer was said by the Rev. Mr. Leacock, Rector elect, the Bishop preaching and confirming 2 persons. In the afternoon of the same day he preached in Trinity Church, Woodbridge, Messrs. Chapman, Leacock, and Peet being present, and in the evening in St. Paul's, Rahway, where he also confirmed 4, Mr. Leacock saying Evening Prayer. Dr. Ogilby was present.

Pennsylvania.—The following letter appeared in the last Episcopal Recorder:

Brethren,—In the last number of your paper I see an attempted analysis by a spectator, of my address at the laying of the corner-stone of St. Mary's Church, Burlington, New Jersey. Now I have nothing to complain of in respect to the spirit of that communication. Indeed, in these days of strife and biiterness, I was rejoiced at its moderate and Christian tone. Neither will I trouble you with a defence of what I said on the occasion referred to—as my remarks are soon to be submiited to the public to speak for themselves. But I write to enclose an extract from the address on one point, about which your correspondent has, I doubt not, unintentionally but really misrepresented me, and about which I am anxious not to be misunderstood at this time of suspicion and misconstruction. Your correspondent writes that I said—"those who are regenerated should be kept from the pollutions of the world, instructed and led on, until they are prepared to take a higher step, even to the altar of the Lord, there to partake of this sacrifice, not *spiritually but really and truly to partake of that body with which he arose from the dead and ascended into heaven,*" &c. Now in this connexion I said only the following: "And they," (the young members of Christ's body,) "should be kept and nurtured there," [around the baptismal font,] "till they are so grown up into Christ, their Head, as to be advanced to the foot of His altar, to be publicly acknowledged as His own, and called to the higher communion of His love."

The next point, however, and the one probably to which your correspondent referred in the passage above, was as follows—"And then the further, the still more awful lesson in this same truth of our being one with Christ, to be nourished to the fulness of his statue," should be represented to our minds—the lesson, not only that we at baptism become "partakers of Christ's death," but also, that if we would live by faith upon Him, we must have Him with us as our constant "spiritual food and sustenance"—have Him with us, not merely in imagination, *not merely by His Holy Spirit*; but *really though spiritually*, in His *own proper* person as he suffered on the Cross, or as He ascended into heaven."

The idea in my own mind, and the one which I think is sufficiently expressed, was, *the presence of Christ*, "in His *own proper person*," with His people, in opposition to those who teach that He is only with them by *His Holy Spirit*.

By inserting the above in your this weeks' paper, you will oblige your brother in Christ,

L. S. Ives.

Maryland.—*Episcopal Visitation.*—November 22th, in Christ Church, Port Tobacco, Morning Prayer was said by Mr. Todd, Mr. Abercrombie reading the Lessons. The Bishop preached and celebrated the Eucharist. November 25th, at the chapel of Trinity parish, Charles county, ("Oldfields church,") Morning prayer was said by Mr. Wilmer, Mr. Kerr reading the Lessons. The Bishop celebrated the Eucharist, assisted by the Rector, Mr. Abercrombie, preached and confirmed 8 persons. November 29th, (First Sunday in Advent,) in the parish church of All Faith's parish, St. Mary's county, Morning Prayer having been said by Mr. Kerr, the Rector, the Bishop preached, confirmed 37, and celebrated the Eucharist.

December 6th, the Second Sunday in Advent, Bishop Whittingham confirmed in the morning 25 persons in St. Andrew's, Baltimore, and in the afternoon, 30 in St. Paul's.

Convocation.—The clergy of Anne Arundel county having been convoked by the Bishop, met in the vestry-room of St. Ann's Church, on Thursday, December 3d. Present, Dr. Humphreys, Messrs. Aisquith, Brand, Clarke, Harrison, Morsell, Nicholson, Ridout, Van Deuser, and Waters. These organized themselves by the name of the "Convocation of Anne Arundel county," and adopted rules for their guidance. The session continued two days, on the latter of which the Bishop celebrated Eucharist, and visited St. Anne's Female School.

Connecticut.—*Episcopal Academy at Cheshire.*—At a meeting of the Trustees of the Episcopal Academy of Connecticut, held in the Academy at Cheshire, December 9th, 1846, it was *Voted*, That the report of the Principal read at this meeting be accepted and recorded, and that a copy of the same be sent to The Calendar for publication.

To the Board of Trustees of the Episcopal Academy of Connecticut.

During the last year seventy-two pupils have been connected with the Institution, and the Principal acknowledges with gratitude to Almighty God, that perfect health has, for the most part, been vouchsafed to all. He has devoted the whole of his time to their improvement, assisted by a graduate of Trinity College, and during a part of the period, by two graduates of that Institution. It may be confidently asserted, that in few institutions can there have been more faithful and assiduous labor for the improvement of the members.

Much care has been taken to give thorough instruction in the elementary branches, in which many are found sadly deficient. This has not been done, however, to the neglect of the higher branches. Forty-four have been engaged in the study of the classics. Examinations of three days' continuance have been regularly held at the close of each term, which have generally been honored by the presence of some of the Trustees, and of persons from the village and neighboring places.

The Principal has aimed to render his discipline mild but firm. Attention to rules is strictly required, and if, after trial, any are found unwilling to submit to proper regulations, their parents are requested to remove them from the Academy.

Under the full conviction that all education, not conducted on Christian principles, is radically defective, the Principal has constantly labored, by the help of God, to implant in the minds of those entrusted to his care, high and holy principles of action. Accessory to this, the Sunday evening lectures, for the benefit of the pupils, have been regularly kept up.

Provision is made by the Trustees for the gratuitous instruction of a number of young men preparing for the sacred ministry. It is regretted that none have applied for this privilege. The Church must ever need faithful ministers, who have been inured to poverty and self-denial. The Institution would be blessed by the good example of pious candidates for the sacred office, and it would be a pleasure to the Principal to render them all the assistance in his power.

The Library remains in the same condition as at the last report, care having been taken for the preservation of all the books found therein.

Deeply impressed with the responsibility involved in training so many sons of the Church, the Principal solicits the renewed co-operation of the Trustees in his endeavors to render the Institution all that its warmest friends can desire.

All which is respectfully submitted.

S. B. Paddock, Principal.

Cheshire, December 9th, 1846.

A true copy of record.

Asa J. Driggs, Secretary.

Monument to Bishop Seabury.—At a meeting of the Clergy of New Haven county in the Parish of Humphreyville, on Tuesday and Wednesday, the 1st and 2d of December, present, the Rev. Messrs. Ashley, Beardsley, Bennett, Garpenter, Clarke, Fitch, Purves, Richardson, Smith, and Vibbert, the following resolutions were passed.

Resolved, That we cordially approve of the plan of erecting a suitable monument to the memory of the late Bishop Seabury, in the new church at New London.

Resolved, That we will use our endeavors to obtain funds for that object, and place them in the hands of the Rev. R. A. Hallam, Rector of the Parish.

Resolved, That the Rev. E. E. Beardsley be requested to correspond with the Rev. Mr. Hallam on the subject.

Resolved, That the above resolutions be inserted in The Calendar.

John Purves, Secretary.

The object of the third resolution is to obtain information as to the architectural design of the proposed monument, and the probable expense of its erection. From all parts of the Diocese there comes such a cordial response to the proposition that there should be some visible mark of the inward spirit universally cherished in the hearts of Connecticut Churchmen towards the memory of their first Bishop, and that the mark of their veneration be placed amid the scenes of his early ministerial labors, as renders it almost certain a monument will be erected worthy of the *man* whose name we revere, and of the *Diocese* whose Church principles he was, under God, the instrument of forming.

The following services were held on the occasion of the above meeting. On Tuesday, P. M., the Church was open for Divine Service—conducted by the Rev. Mr. Vibbert, and a Sermon preached by the Rev. Mr. Fitch, from John v. 35. In the evening, the Rev. Mr. Ashley conducted Service, and a Sermon was preached by the Rev. Mr. Beardsley, from Luke xiii. 23, 24. On Wednesday morning, Service conducted by the Rev. Messrs. Bennett and Vibbert—Sermon by Rev Mr. Vibbert, from John vi. 53. Evening Service conducted by the Rev. Messrs. Ashley and Purves, and addresses on the subject of Missions made by the Rev. Messrs. Clarke and Beardsley.

P.

Foreign Intelligence.

The arrival of the Cambria has put us in possession of English papers as late as the 3d inst.

Questions more or less personal occupy in their discussion many columns of the papers. Mr. Gresley exposes successfully very unfair conduct on the part of Messrs. Close and Carus Wilson. The English Churchman calls attention to some new demonstrations of The Record, certain proceedings of Mr. Palmer of Magdalen, which bear upon the relations of the Scottish and Russian Churches, are attracting notice, and the latest case of impeachment of veracity is mooting between Ambrose Lisle Phillips, Esq., the Rev. F. Merewether, and the Rev. Mr. Hobart Seymour. This last gentleman had stated at a "Protestant meeting" in Surrey, that Mr. Phillips had written to Mr. Merewether, offering him, if he would conform to Rome, permission to have it kept secret, and to retain his standing as an Anglican clergyman, and besides that there were already thirty of the Anglican clergy private conformists. Both Mr. Phillips and Mr. Merewether, in reply, have shown that Mr. Seymour misstated the matter: the letter in question was written in 1829 or 1830, and was founded on wrong impressions of Mr. Phillips's as to Mr. Merewether's feelings, and the only promise of secrecy referred to the conversations which they might have together. The statement of the thirty clergymen is pronounced to be without foundation. Mr. Seymour's rejoinder reiterates his statement, and calls for the publication of the letter.

The Record endeavors to excite ill-will towards the Bishop of Newfoundland, who is now in England soliciting subscriptions towards the rebuilding of his church which was destroyed in the great fire at St. John's, by charging him with holding and enforcing the doctrines of Baptismal Regeneration, and other teachings of the Prayer Book. A correspondent of the same paper, a clergyman of Newfoundland, who owes his promotion to the Bishop, is the source from which these imputations proceed.

Mr. Alford denies that he recommended Mr. Paley as a tutor to Mr. Morris, as was stated by a correspondent of the English Churchman. (See this paper of Dec. 12.)

We hope to insert an article presenting the main facts of Mr. Palmer's proceedings.

Several names had been mentioned in connection with the See of Sodor and Man, but the latest account considered it almost certain that the vacancy would be filled by the Ven. Walter Augustus Shirley, Archdeacon of Derby, Prebendary of Lichfield, Rector of Brailsford, and Vicar of Shirley, Derbyshire. He was chosen Bampton Lecturer for the ensuing year, is said to be "a decidedly Low Churchman," and is patron of the most valuable of the livings (Brailsford) which he fills.

Bishop Short has taken the necessary oaths as Bishop of St. Asaph. The probable preservation of the Sees of St. Asaph and Bangor is said to be something stronger than a mere rumor. The erection of the See of Manchester is spoken of in the same way. In regard to Bishop Short, a correspondent of the English Churchman has had the cruelty to drag into notice a paragraph from his History of the Church of England, wherein he speaks of Fisher as a man "whom we cannot fail to respect, who would never exchange his small Bishopric of Rochester for more valuable preferment, or, to use his own expression, 'desert his first wife because she was poor.'"

The Annual Report of the Society for Propagating the Gospel, states that it is intended to issue a commission to the Bishop of Australia, empowering him with other Bishops, to proceed to the consecration of the Rev. Robert Allwood as Bishop of Morpeth." This is a new See, formed out of the Diocese of Australia.

The late Mrs. Can, of Knosthorpe, left 4000*l.* for apprenticing the singing-boys in Leeds parish church.

Dr. Pusey preached before his University on Sunday, Nov. 29th, to a very large congregation.

A proposition has been made to build a spire on the central tower of Westminster Abbey. Dr. Buckland, the Dean, has showed that great difficulties exist in the way of this.

Lately published, "Four letters on the Rev. J. Spencer Northcote's Pamphlet, entitled "The Fourfold Difficulty of Anglicanism," reprinted from the English Churchman, by the Rev. W. Gresley;" a new edition of Don Quixotte, "divested of cumbrous matter, and revised for general reading," (Burns,) "Catechetical Exercises on the Apostles' Creed, chiefly drawn from the Exposition of Bishop Pearson, by the Rev. Edward Bickersteth, Curate of Holy Cross and St. Giles, Shrewsbury, (we commend this to the publishers of the same author's "Questions on the XXXIX Articles.")

In the Press, A Second Sermon by Dr. Pusey on the "Entire Absolution of the Penitent," preached before the University last Advent Sunday; A Manual of Heraldry, with 700 wood-cuts; A History of Christian Art by Lord Lindsay; Travels in Lycia, &c., with Illustrations of late discoveries by Lieut. Spratt and Prof. Forbes; Lectures on Ecclesiastical Jurisdiction, by Wm. Irons.

Ireland.—The "Circular" of the Archbishop of Dublin, appointing Friday, Nov. 20th, to be observed as a day of public humiliation and prayer, will be read with interest:

Reverend Sir,—I have fixed on Friday, the 20th of November, to be observed as a day of public humiliation and prayer, in reference to the impending famine.

I have made choice of that day as being the same that the Lord Primate has appointed for his own diocese, and has recommended to the Bishops of his Province.

You will, of course, take care to give due notice to your congregation next Sunday, at the time of Divine Service, and in whatever mode you may think best.

The hour, or hours, for Divine Service I leave to your discretion. But I think it most important that the celebration of the Lord's Supper, once at least, should form a part of the service on the day appointed. That holy ordinance, being so peculiarly significant of the "Communion of Saints" (i. e. the fellowship or brotherhood existing among Christians,) as to be frequently even designated simply as "*The Holy Communion*," is the more especially appropriate to such an occasion, as thus reminding us of our duty towards our suffering brethren. It is, moreover, usual for the Eucharist to be administered on occasions of pressing danger; and the practice is not unreasonable, provided men are but guarded against the error of thinking that it is to be *reserved* exclusively for such occasions.

And when your people are especially called on to reflect on and turn away from their sins, it will be most appropriate to remind them of one so obviously remarkable as that of habitually absenting themselves from the Lord's Table, which too many even of those who do attend divine worship are guilty of. Those who are duly sensible of the sinfulness of such neglect will of course be anxious to embrace the very *first* opportunity of commencing a new course in that respect; which opportunity, therefore, it is most desirable should be afforded them *immediately*.

In your Sermon you will, I trust, point out to your people how such a calamity as that now impending should be viewed, and should be met by Christians. And in particular you will, I hope, see the importance of guarding against an error which is but too prevalent,—I mean that of any one who presumes to pronounce that those of his neighbors who are especial sufferers are necessarily objects of Divine displeasure, on account of some sins with which he thinks fit to charge them. Our Lord's warning is at all times, but most especially on an occasion like the present, needful to be impressed on men's mind—"Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay; but except ye repent ye shall all likewise perish."

We know, indeed, that temporal calamities were, on many occasions, sent as Divine judgments on those guilty of certain *specified* sins; but we know this only from Scripture—from the declaration of inspired Prophets and Apostles, who denounced, by authority from heaven, the very visitations which in each instance were sent; and for uninspired and fallible men to take upon them to pronounce any such sentence on their neighbors, is not piety but presumptuous profaneness.

You should also warn those who are themselves exposed to the severest portion of the general suffering not to be cast down in despondency, but to remember that they are followers of a religion whose Founder was crucified, and whose first preachers were exposed to want, to persecution, and to hardships of every kind; all which they endured with unshaken trust in their great Master, who has given us no promise of immunity from temporal sufferings, but who has held out to us the hope of a "far more exceeding and eternal weight of glory," if we endure our trials with Christian fortitude and patient faith.

Those, again, who are so circumstanced as not likely to be, in any great degree, personal sufferers, should be warned against regarding this exemption as any sign of their being favorites of Heaven, and more well-pleasing in God's sight than their afflicted brethren. They should be exhorted, on the contrary, to come forward, with liberal and considerate kindness, to relieve their distressed neighbors to the utmost of their ability. To these latter, again, you should point out the extreme folly, as well as wickedness, of aggravating, by outrage and destruction of property, the distress with which the hand of Providence has visited the land, and of making this a plea, or a pretext, for lawless violence.

And all classes should be exhorted to labor not so much for "the meat that perisheth, as for that which endureth unto eternal life;" remembering that "we have here no abiding place," but are on our journey towards that world in which all temporal blessings or afflictions will be thought of as utterly insignificant, except so far as the use we shall have made of each may determine our final condition: all the dispensations of Providence, whether of adversity or prosperity, being capable of being converted either into a curse, or, through Divine help, into a blessing, according to our conduct under them.

I remain, reverend Sir,
Your affectionate Brother in the Lord,
Richard Dublin.

Palace, Dublin, Nov. 9, 1846.

The matriculations in Trinity College, Dublin, this year will probably number 400.

The annual meeting of the Roman Catholic Bishops ended, after a five days session, on the 16th ult. No action whatever was held in regard to the "godless" colleges, although it had been stated that the College of Cardinals had unanimously condemned the system. The liberalism of the Pope had probably some weight in this matter.

Scotland.—The annual election of Lord Rector of Glasgow University took place Nov. 16th, and Lord John Russell was chosen. His opponent was Wordsworth, Poet Laureate, and though the latter had 18 majority, yet the election being, according to old custom, dependent on a majority of "nations," not of "votes," Dr. Nicholl, the well known Professor of Astronomy, was enabled to give the casting vote in favor of the Whig Premier, who has accepted.

Rome.—Mr. Newman, accompanied by Mr. St. John, reached the city Oct. 28th. He had an interview with the Pope, according to the correspondent of The Daily News, the next morning in the crypt of St. Peter's. He will take chambers in the College of the Propaganda to study previously to re-ordination. Popular outbreaks have taken place against the Jesuits who are thought to be inimical to the Pope.

Notices.

☞ Our standing Notices have been crowded out this week, owing to an unusual press of matter.

☞ Bishop Ives of North Carolina will hold a confirmation on Sunday, the 27th, in Christ Church, Anthony street. Candidates from any of the parishes in the city may avail themselves of this opportunity. Preparation will be made for them. Service will commence at 10 1-2, A. M.

ST. SIMON'S CHURCH.

The undersigned would respectfully ask the aid of those friends of the Church who are at this inclement season of the year accustomed to give of their abundance, to relieve the temporal wants of the necessitous, in behalf of the poor of the German Church of "St. Simon's."

Last winter, through the liberality of several charitable friends, many cases of distress were relieved, and several families were by this means induced to attend the services of our Church—and still continue to do so.

During the past season nearly fifty thousand Germans have arrived at this port—a very large portion of whom started directly for the far West; still it is calculated that from 10 to 15,000 have remained in the city—which would swell the number of Germans in the city of New York to nearly 60,000—a great many of whom reside in the immediate vicinity of St. Simon's Church.

In visiting among them, for the purpose of collecting children into the Sunday school, and inviting their parents to attend divine service with them, many are found willing, but unable to do so from want of suitable clothing, &c.; to provide which, and also to administer to their other wants, the present appeal is made.

Donations of any kind will be thankfully received, and may be left at Messrs. Stanford & Swords, 139 Broadway; at Dr. Hobarts, 77 Prince street; or at the house of the subscriber, 216 Houston street.

Thomas Cook,
Senior Warden and Lay-Reader

December 26, 1846.

List of Clergy.—It is requested that notice be sent to this office by Tuesday next, of any corrections proper to be made in the list of the clergy of this city and vicinity.

Free Church.—St. Barnabas's Church in 27th street, between the 2d and 3d Avenues, is open every Sunday for Divine service at half-past 10 A. M., and 7 o'clock, P. M. Sunday school at half-past 2 o'clock—the male department of which requires additional teachers. As this church has been established to supply the wants of such as cannot procure seats in the large and expensive places of public worship in that part of the city, the aid of the friends of the church is earnestly solicited.

The Rev. Dr. Whitehouse of St. Thomas's Church in this city is expected to officiate on Sunday evening next. Services to commence at 7 o'clock. A collection will be taken up in aid of the church.

N. B. An organist who will be satisfied with a moderate compensation for the present, may apply to the Senior Warden, 39 Lexington Avenue.

New York, December 26, 1846.

Emmanuel Free Church—Corner of Prince and Thompson streets.—The Rev. Edward Y. Higbee, D.D., Assistant Minister of Trinity Church, will preach in the course of sermons at this church, on Sunday evening next, December 27th.

Service to commence at half-past 7 o'clock.

December 26, 1846.

THE CHURCH OF THE CRUCIFIXION,

At the Lyceum, Broadway, near Prince street,

Rev. J. F. Schroeder, D.D., Rector,

Is open for Divine Service, on Sundays, at 10 1-2 A M, and 7 1-2 P M; and also for Bible and Catechetical classes, at 2 1-2 P M. A weekly lecture is delivered on Thursdays, at 7 1-2 P. M., on the subject of Church History, comprising ecclesiastical biography. The seats are free, on all occasions.

December 26, 1846.

Church of the Holy Apostles—27th street, near 9th Avenue—Rev. Foster Thayer, Rector. Divine Service is held every Sunday at half-past 10, A. M., half-past 3, and half-past 7, P. M.

Service on Sunday evening, (December 13th,) as usual. Seats Free.

New York, December 26, 1846.

CIRCULAR.

The New Episcopal Free Church of the Holy Martyrs.—Yourself and family are most respectfully invited, if not otherwise located, to attend upon our Services, held next and every Sunday Morning at half-past 10 o'clock, every Sunday Afternoon at 3 o'clock, and every Sunday Evening at half-past 7 o'clock, in the capacious room of the Military Hall, up stairs, No. 193 Bowery, opposite Spring street, East side—to be located hereafter between St. Stephen's and St. Mark's Churches, in the vicinity of the Bowery.

The entrance into the Room is by a new staircase, immediately at the entrance of the front door. An excellent Organ and Choir are engaged. A Sunday School for Catechetical and Bible Classes will be held every Sunday Afternoon, at 2 o'clock, to which you are invited to send your children or become a teacher. The room is most conveniently furnished, well warmed and lighted up. The Seats are all free. A regular collection will be taken up to defray the expenses, and you are solicited to invite your friends to accompany you thither.

JOHN GRIGG,
Minister of the Church of the Holy Martyrs.

New York, Dec. 14, 1846.

Clerical Changes.

At a meeting of the Wardens and Vestrymen of St. James's Church, Hyde park, on the 11th of November, 1846, the Rev. C. Donald Macleod, Deacon, was invited to become an assistant minister of said church, principally with the view of his aiding the Rector in extending the services of the Church, and doing the work of a Missionary, in the towns adjacent.

Mr. Macleod has accepted the invitation, and entered on the duties of his office.

The Rev. Henry W. Woods from Virginia, to St. John's Church, (in the Valley,) Baltimore county, Md.

The Rev. Joseph J. Nicholson, to Somerset Parish, Somerset county, Md. P. O., Princess Ann.

The Rev. John Steinfort Kidney of the Diocese of North Carolina, has removed to this city. Address, No 53 Bond street.

The Rev. G. B. Perry, D.D., to St. Paul's Church, Cleveland, Ohio.

Obituary.

Died, on the morning of the 16th inst, of consumption, Elizabeth B., wife of Albert Journeay, Jr., and daughter of W. B. Windle, aged 22 years, 5 months, and 3 days.

How true it is, Mr. Editor, that "in the midst of life we are in death," and that blooming health in early life is no security against the unerring shaft of the "great destroyer." Were it otherwise, I know of no one whose fine health and cheerful spirits, until within about a year past, gave more abundant promise of a long and useful life, than the lady whose early death is noticed above. But although cut off in the very "spring-time of life"—leaving behind her the "husband of her youth," to whom she was greatly attached—her parents, brothers, and many young friends and acquaintances, for whom she always entertained a warm affection—yet is there much, very much, in the circumstances of her illness and death, to inspire the most comfortable hope in the bosom of her sorrowing relatives and friends, that their loss is her eternal gain. Composed and thoughtful during her long illness—when visited by her spiritual Pastor, she gave delightful evidence that her thoughts had been rightly exercised. That the principle of a sound and spiritual life which had been implanted in her soul in holy baptism, had, by the blessed and vivifying influences of the grace of God, been nurtured to a degree of maturity which, from her silent and quiet manner, was as unexpected as it was gratifying. In the spirit of meekness, assured faith, and humble penitence, she received the holy communion of the Body and Blood of our blessed Saviour Jesus Christ; and in a few days thereafter, in the most gentle and quiet manner, gradually sunk into the arms of death—her soul taking its flight to the place of "Departed Spirits," there to remain in the blissful hope of a joyful resurrection in the great day of final account, and of her entrance upon her final bliss and happiness in heaven, with all those servants of God who have departed this life in His faith and fear.

F. S.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 15th Dec., the Treasurer has received the following contributions:

From Ch of the Epiphany, N Y, from a lady, 2; from an Episcopalian, 1; Christ ch, Shrewsbury, N J, for Bp Kemper's mission, half, 4 11; Raleigh, N C, per Rev A Smedes, 75; Circleville, O, St Philip's, 5; Chilicothe, 6; St Paul's, towards the salaries of the Missionaries at Raccoon and Dresden, 10; Grace ch, Sheldon, Vt, half, 4; an officer in the army, per Floyd Smith, Esq, 5; Zion ch, Pontiac, Mich, 3; Miss Lydia Gardner, Rome, N Y, 2; a mite, from a friend, for Bp Kemper's Diocese, 5; Mrs Dr Perry, Ridgefield, Ct, for Western Missions, 2; Dr Freeman, Washington, D C, for Bishop Freeman's Diocese, 10; a friend to missions, Ithaca, N Y, 5; H, for Domestic Missions, 2. Total, 135 11.

THOMAS N. STANFORD, Treasurer,
New York, December 23, 1846. 139 Broadway.

Missionary Committee of the Diocese of New York.—The Treasurer has received since his report of 15th inst., the following contributions, viz:—

From John Noble, Esq, 10; E W L, 10; a member of Trinity ch, N Y, 2; Christ ch, N Y, Rev Dr Lyell, 30 39; "Christmas contribution from three little children," 3. Total amount, 55 39.

C. N. S. Rowland, Treasurer,
December 22, 1846. 55 Water street.

Foreign Missions.—Since his report of December 15, the Treasurer acknowledges the receipt of the following amounts:—

From Christ ch, Raleigh, N C, 20; Christ ch, Shrewsbury, N J, for Constantinople, 4 11; Rev A Smedes, Raleigh, N C, for Constantinople, 25, a widow's mite, per Rev Lot Jones, 1; an Episcopalian, per do, 1; collection, Christ ch, Washington, D C, for China, 12 12; for Africa, 12 13—24 25; Leeds parish, Fauquier co, Va, per Rev W H Pendleton, for Africa, 30; Grace ch, Sheldon, Vt, half, 4; St George's ch, Hempstead, L I, a friend, for Constantinople, 2. Total, 111 36.

J. SMYTH ROGERS, Treasurer,
N. Y., Dec. 22, 1846. 69 Wall street.

P. S. $35 from St Paul's ch, Philadelphia, per Edmund Wilcox, R A, Phila, and 15 from St Mark's parish, Frederick co, Md, per Rev J F Hoff, were overlooked in the acknowledgment for the week ending 8th inst.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:

Annual subscribers.—From James Barrow, 2; Moses Wanger, 2; S C Williams, 2; R Strong, 2; R N Wenman, 2; Miss Mary Robert, 2; Augustus H Ward, 2; David Austen, 5; Peter D Collins, 2; Miss Amy A Ballow, 2; Rev Wm Richmond, 2; S T Skidmore, 3; Clement C Moore, 2; E J Bartow, 2; S M Hitchcock, 2; E Whitehouse, 2; Mrs Pickersgill, 2; G Chichester, 2; Nelson Jarvis, 2; Mrs Mary Brown, 2; Mrs J Punnett, 3; H M Congdon, 2; Wm H Priest, 4; Jabez W Hayes, 3 50; Miss Duffie, 2; John M Kupfer, 4. Total amount, $62 50.

Donations and subscriptions thankfully received by
Thomas C Butler, Treasurer and Agent,
At the Depository, 20 John street.

New York, December 23, 1846.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums, viz:

Annual subscribers.—From James Barrow, 1; S M Hitchcock, 2; Mrs J Punnett, 1; R Whiley, 1; Wm H Priest, 2; S T Skidmore, 2; W S Popham, 1; E J Bartow, 1; Dr J B Kissam, 1; Charles Congdon, 1; Miss A A Ballow, 1; Mrs D O Kellogg, 1; Miss Duffie, 1; John M Kupter, 4. Total amount, $20.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street

New York, Dec. 23, 1846.

Free Church of the Epiphany.—The subscriber gratefully acknowledges the receipt of the following donation for the benefit of the poor:

By Thomas C Butler, Esq., "from a member of Trinity," $1; "from the writer who enclosed the above," $1.

He hopes not to be deemed obtrusive in stating, that his labors continue to be in the midst of the poorer class of his fellow creatures. Cases of destitution and suffering daily enlist his sympathies, and urge the most pressing claims for relief. Will not the benevolent, while raising their hearts in gratitude to God, for the Saviour's birth, extend the kind hand of charity to the sick and needy, for whom, in common with themselves, this Saviour came?

N. B. Further donations, being greatly needed, are respectfully solicited, and will be thankfully received. They may be left at Messrs. Stanford & Swords, 139 Broadway, the Church Depository, 20 John st.; or at his residence.

Lot Jones, 77 2d Avenue.

Dec. 22, 1846.

Advertisements.

HOLIDAY GIFT.

BIBLES and Prayer Books of every description of binding, in Velvet and Turkey Morocco—some of which are offered at greatly reduced prices; also an extensive assortment of *Children's Books*, suitable for all ages, and of unexceptionable tendency, which will be sold at the lowest prices; also religious works, both English and American, from the smallest miniature sizes upwards. For sale by

STANFORD & SWORDS,
Dec. 26. 139 Broadway.

Price Reduced One Half.

GREGORIAN and other Ecclesiastical Charts, adapted to the Psalter and Canticles, as they are printed to be sung in Churches, last edition, price 25 cents.

For sale by STANFORD & SWORDS,
139 Broadway.

ANNUALS AND CHRISTMAS PRESENTS.

HENRY M. ONDERDONK, No. 10 John street, has just received an extensive variety of Fancy Articles, and *rich Stationary*, suitable for *Holiday Presents*—the various Annuals published, may also be had at his establishment, and there may also be found *Bibles, Prayer Books, Proper Lessons, Bible and Prayer*, bound together, in every style of binding, and every variety of size.—He will have ready in a few days, a select assortment of *Prayer Books*, in rich *velvet* bindings, to which he would invite the attention of purchasers.

Children's Books.

A choice seclection, suited to all ages and tastes.

The Church Almanac,

Just received, and for sale singly, per dozen or hundred.

Also, Remonstrance of the Vestry and Wardens of St. Peter's Church, *Ashtabula*, Ohio. Price 6 1-4 cents.

Just Published.

BISHOP McILVAINE'S "Reasons tor refusing to Consecrate a Church having an Altar instead of a Communion Table," examined by a Deacon. Price 12 1-2 cents

Orders for any books published in the country, promptly answered.

HENRY M. ONDERDONK,
10 John Street.

PORTABLE COMMUNION SETS.

COMMUNION sets, in pocket cases, for administrating the Sacrament in private, of beautiful patterns, from $6 to $25, imported and for sale by

STANFORD & SWORDS,
139 Broadway.

N. B. There can be no more appropriate present from a parishioner to a clergyman, than one of the above.

CHURCH PLATE.

ALSO Church Communion sets of large and beautiful patterns, consisting of 6 pieces each, price $37,50, imported by STANFORD & SWORDS,
139 Broadway.

ALSO for sale as above, 1500 Prayer Books of all sizes and the richest bindings, and at the most reasonable prices.

ELOCUTION.

MR. WINDSOR would inform the citizens of New York that he has taken rooms at 11 Leroy street, (six doors west of Hudson,) where he intends to give instruction in the Science of Elocution.

The system preferred by him is that which Professor Mandeville, of Hamilton College, lately introduced to the public in his "Course of Reading:" a work that has obtained the enthusiastic approbation of the most learned and scientific.

During his labors for several years past as a teacher of Elocution, Mr. Windsor experienced the inefficiency of the prevailing methods: and after thoroughly testing the system offered by Prof. Mandeville, gave it his decided and hearty approval. It is the only system by which persons can learn to read correctly. All others are merely systems of vocal exercises; and should a person become thoroughly versed in their various movements, he has not taken, as yet, one step toward the correct and graceful delivery of a single sentence in the English language.

Reference—D. Appleton & Co., 203 Broadway.

Tuition for one term, consisting of 12 weeks $15 00
Half term, or 18 lessons 8 00

Dec. 19—3t.

Just Published, for December.

THE YOUNG CHURCHMANS MISCELLANY. A Journal for the Young, containing religious and instructive matter, and illustrated with choice Engravings Small 8vo., 42 pp. Edited by Rev. J. A. Spencer, A. M., author of "The Christian Instructed in the ways of the Gospel and the Church." Published regularly on the first of every month, at 191 Broadway. Price, $1 50 per annum.

July 11—yly

ST. PAUL'S COLLEGE.—The duties of this institution will be resumed on the first Monday in October, The Prospectus may be had at the Church Depository, 20 John street, New York, or by addressing the subscriber,

J. G. BARTON, Rector.
College Point, N. Y,

By the Caledonia—New Books.

PHILLIPS'S Commentary on the Psalms, 2 volumes
Jebb on the Psalms.
Etheridge's Syrian Churches.
Ingraham's True Church.
Bennett's Lectures on Acts.
Anthologia Davidica.
Bickersteth on the Creed.
Hussey's New Arrangement of the Scriptures, 3 vols. royal 8vo.
(*List to be continued*)

STANFORD & SWORDS,
Dec. 12. 139 Broadway.

CHURCH ALMANAC, just published by the Protestant Episcopal Tract Society, containing, in addition to the usual information, an interesting statement of Facts and Events in Ecclesiastical history, for Sale at the Church Depository, 20 John Street. Price 6 1-4 cents single, $4 a hundred, $30 a thousand.

Dec. 5,

CHURCH SCHOOL, for English and Introductory Classical Education, (10, West Twentieth street,) Under the supervision of the Pastor of the Church of the Holy Communion.

W. B. STOUGHTON, Teacher.

Re-opens on the first Monday in September.

August 29.

Communications.

For the Churchman

TRACTS FOR THE SEASONS.

NO. XCIX.

Feast of St. John the Evangelist, December 27th.—Among the Apostles of our Blessed Lord, for all of whom He evinced the most tender and affectionate regard, and three of whom He appears to have distinguished with peculiar marks of confidence and attachment, it is said of one in particular, that he was *the disciple whom Jesus loved.* Whereby we are to understand, that in addition to the love which Christ cherished for all His apostles, this one enjoyed His warmest personal friendship. The disciple so honored was he to whose memory the Church consecrates this day.

Among the many false accusations which the enemies of our holy religion have invented to bring it into discredit, one is, that in its high demands for *universal* love, it is unfavorable to those interesting, ennobling, and useful affections of *special private friendship*, which so much enhance the happiness and interests of our species. The duty of universal love is indeed clearly and strongly enforced in the evangelical pages; but there is nothing in their principles and precepts on this subject at all inconsistent with the warmest endearments of special friendship. They require indeed kindness towards all our fellow men, sympathy with their joys and sorrows, and a disposition and effort, as far as opportunity presents, to do them good, and screen them from evil. They enjoin justice to all in estimating their characters, appreciating their motives, and governing all our dealings with or towards them. They urge to the love of our neighbors, that is all our fellow men with whom we have to do, as ourselves, manifested by doing to them as we would they should do to us. They command the love even of our enemies, extending to them forgiveness of all the injuries they do or wish us, and in the godly spirit of returning good for evil, not excluding even them from the benevolence and justice which we should be ever ready to extend to all.

It must be a captious spirit, however, which sees in all this the least inconsistency with the principles and affections of special personal friendship. The cherishing of this was a virtuous result of man's redeemed nature; of the lingering sense of religion and morals which tradition, under the restraining influence of the providence and grace of God, preserved from primeval revelation, wherever man was found, and amid all the corruptions to which his depravity exposed him; and of the oral and written teachings of inspired men under the patriarchal and mosaic dispensations; and therefore, the Gospel found it in full operation. It behoved it rather to enforce the less obvious, and vastly less welcome duties of universal love, and love for enemies. But in doing this, it left not undone much calculated to encourage, elevate, and render purer, holier, more stable, and more efficient, the virtue of special private friendship. Herein, as in every thing else, its Divine Author has left us an example that we should follow His steps. Never burned brighter and warmer in any bosom than in His, the noble flame of love to all men; yet was there, nevertheless, in the same bosom, room for the still dearer affection with which He loved Lazarus and his sisters, and the favored disciple of this day.

And besides that, in general, the principles and spirit of the Gospel are eminently favorable to private friendships, so are they particularly in several special points of view. The kindness, meekness, and long-suffering which our religion inculcates, are a counterbalance to that frailty of nature which so often mars and destroys the influence of moral feelings and virtuous affections, and in consequence of which, even the strength of friendship cannot always ward off unjust surmises, uncharitable constructions, suspicions, coolness, and disagreement. But the Gospel here interposes its offices of love. Through these, the offer, and frank acceptance, of concession, or explanation, or a mutual disposition to drop at once all subjects of difference, and bury them in oblivion, or other natural influences of Christian forbearance, forgiveness, and love, restore temporarily suspended affection, prevent a sacrifice against which the heart revolts, and it may be, draw from the virtues thus mutually witnessed, increased efficiency and enjoyment of friendly relations.

The principles and motives by which the Gospel enforces truth and fidelity in every social relation, are eminently valuable in friendship. A friend that sticketh closer than a brother, and is born for adversity, is the friend formed by our holy religion. While worldly minds grow impatient under endurances to which friendship may call, or are alarmed at the sacrifices which it may threaten, or shrink from its responsibilities, or are tempted by the price which may be offered for treachery, or are in any way recreant to the pure and noble spirit of disinterestedness, faithfulness, and self-oblivion, which is essential to the true adorning of the Christian profession; the man of confirmed piety rises above a sphere so unholy, and so corrupt, and has the cords of his friendship strengthened as others grow lax or break, and the more its consolations and supports are needed, the more anxious and active is he in extending them.

If the united pursuit of an object, and mutual participation in enjoyment, are calculated to draw closer the ties of friendship, how greatly does Gospel piety contribute to this end! Friends whose hearts are sanctified by the Spirit of God, animate and encourage each other in the pursuit of their spiritual and eternal welfare. Sometimes one will excite the other to greater earnestness and diligence; sometimes give him kindly warning of remissness, or of being drawn off from the one thing needful; sometimes remove his doubts and fears; sometimes administer consolation in the trials which beset him. Often they are pleaders for each other at the throne of grace. Often, perhaps, they meet to mingle their devotions in the public services of the Church, and to offer together the peculiar Christian sacrifice at the holy altar; or if distant in body, the blessed doctrine of the communion of saints, making them realise that they are one in Christ, as well as in human affection, ministers to each a sympathy whereby the other is, as it were, a present helper of his devotion, love, and joy. Thus united in spiritual privileges, comforts, and joys on earth, the remembrance that here they have no continuing city, but that the close of the pilgrimage of one or the other, may soon rend them asunder, is attended with the soothing and cheering hope inspired by their mutually looking forward to another city, that is an heavenly. The separation they know will be but for a while, and be alleviated by the delightful assurance that the faithful in paradise and the faithful on earth are still "joined in heart," and that

> "living saints and dead
> But one communion make."

Again they are to meet; and together enjoying the rest of paradise, and the bliss of heaven, are to part no more. No friendship, surely is so dignified, and so virtuous, pure, and happy, as true *Christian friendship*.

The mutual friendship between our Lord and St. John appears to have been of the warmest and most faithful character. The latter was one of three whom Christ admitted to the distinguished privilege of being with Him at His transfiguration. And surely not less was that token of friendship and regard which was evinced by his being also admitted as the companion of his Lord in the bitter agony of the garden. There is a sanctity in the hour of suffering, on which a stranger, an indifferent person, or even a common friend, should not obtrude. There is a delicate and holy confidence in the unbosoming of grief, to which they only are entitled whose hearts are warmed by the tender sympathies of very peculiar friendship and affection. The secret of one's sorrows, the truly feeling heart shrinks from committing to any but that bosom, in which it will find the response of that tender and loving sympathy which will alleviate the burden by sharing it.

At the last supper, we see our Lord reciprocating St. John's affection by allowing him to lean upon His bosom; and while suspended on the cross, looking on the multitude below, and seeing this beloved disciple, the only one of the apostles now standing near, and by him His own mother, He committed her, in token of His affection and confidence, to his care and filial attention—*Woman, behold thy Son—Behold thy mother*.

The tender friendship of Jesus for St. John was fully returned by him. When Christ received from the Samaritans the indignity of being refused admittance into their city, the warmth of this apostle's attachment led him to unite with his brother St. James, who appears to have shared with him, to a certain extent, his Master's special friendship, in the request that fire might be called down from heaven to destroy them. This was indeed evidence of strong attachment to His Lord, and lively sensibility to His claims to universal respect and attention. But honest and warm-hearted as it was, it was ill-judged, intemperate, and wrong. It was very different from what he ought to have known would be agreeable to Christ's characteristic mildness and meekness, and to the whole spirit of His religion. These were beautifully illustrated, and reduced to a noble example, in the reply which Jesus gave—*Ye know not what manner of spirit ye are of*.

The strong personal attachment of the same two apostles to our Lord, was doubtless, in addition to the fact of their being related to him by consanguinity, a motive for the request made by them that they might be allowed the nearest stations to Him in His kingdom;[*] whether they meant the *temporal* kingdom which the disciples, for a time, thought that their Lord was to establish; or whether their mind was turned towards the *heavenly* kingdom to which He was to exalt His faithful people. Our Lord replied that the distribution of such honors was not to be a matter of personal favor; and signified that they were to be attained only through much and faithful long-suffering devotion.

It may be proper to remark here, that our translators of the Bible, having pursued the plan, in itself good and of essential benefit, indeed to a certain extent necessary, of occasionally adding words in order to express more faithfully in English, the meaning of the Hebrew and Greek, which words are printed in italics, have sometimes failed of their end by an injudicious and unwarrantable application of the principle. There is a case in point in the narrative now under consideration. Christ's answer to the sons of Zebedee, in our translation, contains this passage—"to sit on My right hand and on My left, is not Mine to give; but it shall be given to them for whom it is prepared of My Father;" which would appear to intimate that Christ was not Himself to distribute the heavenly rewards: and might thus be warped into the service of the deniers of His supreme divinity. The words, "it shall be given to them," are added by the translators, having nothing to correspond to them in the original, and will therefore be found printed in italics. The literal translation is, "to sit on My right hand and on My left, is not Mine to give but for whom it is prepared of My Father;" of which the following is probably the true meaning:—I cannot now divide these honors. Your probation is not yet closed. At the day of judgment it will be seen who are the blessed of My Father, for whom the kingdom has been prepared from the beginning of the world. And them I will call to it.

Reference has before been made to the fact of St. John's being the only apostle that was near the cross at the crucifixion. He was indeed included among those of whom it is said, in the midst of Christ's cruel sufferings, "Then all the disciples forsook Him and fled." Soon, however, his affectionate feelings revolted at this ingratitude, and he hastened to be by his Lord even to the last. The committing of the Blessed Mother to his filial care and love, came to a heart every way prepared for it. No earthly trust could compare with it. "From that hour that disciple took her unto his own home;" and in all tender and faithful offices was unto her as a son.

In an interview of our Lord with His apostles, between His resurrection and ascension, we find a very remarkable expression concerning St. John. Christ had been warning St. Peter that he should die by crucifixion in the cause of His religion. St Peter, seeing St. John approaching, said to Jesus, Lord, and what shall this man do? Christ's reply was, If I will that he tarry till I come, what is that to Thee? Follow thou Me. This gave rise to an opinion among the apostles that St. John should never die, but live till Christ's coming at the last day. The evangelist, however, evidently represents this construction as erroneous; and early ecclesiastical history bears testimony to the fact of St. John's death. The most probable meaning of this expression, according to the earliest and best commentators, is that St. John should live until after the destruction of Jerusalem, and the subversion of the Jewish polity; a dispensation fraught with so signal manifestations of divine judgment, as to lead to its being often spoken of in Scripture, as a *dreadful coming of the Lord*. And the fact was that St. John, and he alone of the apostles, survived that awful period.

St. John's affection for his Master continued true, as an efficient principle of active and persevering devotion to his share of the great work left to the apostles, on their Lord's ascension. He travelled much, labored long and faithfully, and founded many churches. Unlike his apostolic brethren, however, he escaped martyrdom, and died a natural death at the advanced age of a hundred years.

Martyr is a title given to those who suffer death for their religion. Sufferings not ending in death, have obtained for their subjects the name of *confessors*. Such, according to ancient history, was the case with St. John; it being related of him that he was thrown, by order of the Roman Emperor, into a caldron of burning oil, but delivered from it by divine interposition.

The prolonging of St. John's life produced one good effect for which we ought to be very thankful, the continuing so long to the Church of the personal supervision and counsels of one of the original apostles, and thus increasing the number of uninspired fathers, as well as ordinary pastors and people, who had access to those who had seen the Lord, received instructions from His mouth, and shared in the great pentecostal affusion of the Holy Ghost. Such, among others, were the blessed Saints, Clement, Bishop of Rome, Polycarp, of Smyrna, and Ignatius, of Antioch. In their writings we have rich treasures of authentic information, touching the true meaning of the New Testament, as the same was developed in that communion of saints which was organized in conformity to, and continued steadfast in, the apostle's doctrine and fellowship, and breaking of bread, and prayers.

The writings of St. John are a Gospel, three Epistles, and the Revelation.

From the tenor of his Gospel, and from the testimony of ancient history, he appears to have written it as a supplement to the other Gospels, with an especial view to enlargement on those particulars in Christ's history and instructions which tend to establish his divinity. A similar remark applies to his first epistle.

The denial of Christ's equality with the Father was very early, and had its origin—surely a worthy one—in heathen mythology. A system denominated "*The Egyptian Philosophy*," prevailed much at the first introduction of Christianity. It maintained that besides the Supreme Being, there were minor deities produced from Him and by Himself, styled Æons—that one of these, and not the Supreme Being, was the creator of the world—that the creation of the world was an act of rebelion against the Supreme Being, Who never designed it; but Who, nevertheless, imparted a rational and immortal spirit to a part of the material substance of this world; whence came man—that the maker of the world, who was termed Demiurgus, still revolting against the will of the Supreme, drew men off from the love and service of Him, and brought corruption and iniquity into the world.

When men of this sect made a profession of Christianity, they often looked upon the latter in little other light than as another species of philosophy, on which they had just as much right to exercise their private judgment and reasoning powers as on any other. They spurned authority, and aimed at making the Gospel as accordant as possible with their views of its right interpretation. Accordingly they made of Christ, Who interposed to save man from his guilt and corruption, another of these Æons, a subordinate deity. And this is the true source of all those systems, however more or less resembling this philosophy, which stop short of the Catholic faith in the great points of the co-equality and co-eternity of Christ with the Father.

Cerinthus, whom St. John is supposed to have had particularly in view, taught that Jesus was a mere man, the son of Joseph and Mary, having had no previous existence; but that, at His baptism, the Æon Christ descended upon Him, and qualified Him for His ministry; but left Him at his death.

The writings of St. John are an abundant refutation of all this transcendent foolishness of the wisdom of this world; and clearly reveal the stupendous mystery to which early Catholic piety and learning bore testimony as a part of the whole and undefiled faith of the Gospel, that Jesus Christ is "God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father."

St. John's first Epistle—like the epistles of St. James, St. Peter, and St. Jude is denominated general, or Catholic; that is, as is supposed, not addressed to any particular Church or person, but to Christians generally. It wants the usual introduction and conclusion of the apostolical epistles, and is therefore considered by that able critic Bishop Horsley, as rather a didactic discourse. The second and third epistles are addressed to particular individuals.

The Revelation, commencing with short epistles, addressed to seven churches respectively, proceeds in a series of sublime prophecy, relating to events, some of which have probably transpired; while many remain yet to be completed; and some will not be until the end of the world, and the church's glorious removal from her militant to her triumphant state. The very peculiar insight into the deep things of God, to which St. John was admitted, was the probable reason for applying to him the distinguishing title of "The Divine," or the Theologian.

In the beautiful Collect for the day, the Church clearly intimates that the writings of St. John hold a peculiarly important rank among the several parts of the Inspired Volume.

"Merciful Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being instructed by the doctrine of thy blessed Apostle and Evangelist St. John, may so walk in the light of thy truth, that it may at length attain to everlasting life; through Jesus Christ our Lord. *Amen.*"

Besides the richness and fulness of instruction in St. John's writings, there is a charactistic of them well worthy of note. I refer to the fact of their combining, as equally prominent, the revelation of the high mysteries of the faith and sacraments of the Gospel, and the earnest and emphatic enforcement of the precepts of love to God and man. And very clear is it, from the whole current of Scripture, that all who would walk in the light of God's truth, must take the different departments of His revelation in this connection. No system of mere devotional acts, pious feeling, or philanthropy, comes up to the measure of evangelical requirement. *The faith* must lie at the foundation. This must be kept whole and undefiled, or our's is not the religion of the Gospel. The meek and lowly submission of heart and mind to the truths contained in that faith, however high and apparently intricate, and to its mysteries, however profound, will have, of itself, an admirable moral influence on the character; while there is that incorporated by the grace of God which bringeth salvation through Jesus Christ, in those truths and mysteries severally, which, if they be contemplated and received in the proper spirit, will endear them to the affections of every pious believer, as clearing and strengthening the hope, and rendering happier and more efficient the charity of the Gospel.

The whole and undefiled faith required in Scripture, carried out, as a living principle, into the genuine piety and charity of the Gospel, embraces all that is required to make us emphatically *the disciples whom Jesus loves*; while it is fraught with such appeals to the best and purest principles of our nature as cannot but draw our hearts into the reciprocal warm, sincere, and devoted *love of Him*. And then—all human schemes and projects of philanthropy and social duty having their insufficiency, deceitfulness, and in many instances iniquity, made manifest—will the way be prepared for all that can adorn the character, and make the life useful, in *the love of man*.

Beautiful was the illustration of this, as in the life generally and the writings of this blessed Saint, so especially in what history records of his latter end. We are told that when the infirmities of age prevented his doing more, he would be carried to public worship, and there add to the solemnities the exhortation, simple in form, but beautiful to contemplate, and of divine and eminently comprehensive excellence—*Little children, love one another.*

B. T. O.

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[*] St. Mark, x. 37.

Deferred Foreign Items.

Newfoundland.—The following account of the severe hurricane with which the island of Newfoundland has been recently visited, is printed from a letter received by the Bishop of Newfoundland immediately after his Lordship's arrival in England.

Rectory, St. John's, St. Matthew's Day, 1846.

My Dear Lord Bishop,—You know how fine a day it was when you set sail from this, but we sincerely hope that you do not know what a fearful day the next was. I can find no words which would convey to you an adequate idea of the fearful storm of wind and rain with which we were visited on Saturday. The morning, from about six o'clock, was gloomy, with fog, wet, and a stiff breeze from the S. E. The wind increased from that quarter until, about noon, it became E. N. E., and blew with greater and greater violence, until it raged with all the fury of an hurricane, backing by degrees into the North and N. N. W., the rain pouring down more and more as the gale increased. It was at its heighth about five and six o'clock, P. M., and began to moderate shortly after nightfall. There has been great destruction of life and property here, and every where else along this coast, whence we have yet received accounts. In St. John's, several buildings in course of erection have been either wholly or partially thrown down; among them, the greater part of Mr. Archibald's new brick-house, and the unfinished "Natives' Hall." This fell without warning, and the unhappy people who had found a shelter in it since the fire, were buried beneath the ruins. One child was taken out dead,—a sister, a grown-up young woman, I saw expire shortly after she was extricated, and, in the course of yesterday, their mother and a second young female died from the injuries they had received. Several others were hurt, but not dangerously. One family, of eight persons, belonging to the Church, escaped with only a few slight bruises, and I am happy to say, were all present in the school-room yesterday morning, and returned thanks for their merciful preservation.

The most astonishing effect of the wind I have witnessed, and which perhaps will give you the best notion of its violence, was the *bodily* moving of St. Thomas's Church between two and three inches from north to south, and that so equably, that there is scarcely any difference in the distance it has been "pushed" along the whole length, including the tower, from east to west. The Church does not appear to have received any "twist," and so is uninjured. Some of the largest stones in the foundation-wall on the south side have been broken in pieces, and I believe it is intended to take that wall down, and rebuild it under the sill of the church in its new position. It being thought by some that the weight of the congregation might injure the building, and the seats on the north side being very wet from the beating in of the rain, there was no service on Sunday; and in the afternoon Mr. Blackman preached for me in the school-room. Mr. Tuckwell did so in the morning, and said the prayers in the evening, as he could not get out of town, most of the bridges having been carried away, and the roads being otherwise impassable from the immense floods and freshets.

The Light-house on Cape Spear was swayed backwards and forwards during the gale, being lifted, as the gusts came, an inch or two from its foundations, but it received no serious injury, except from the falling of one of the chimneys, which broke in the roof. Of trees torn up by the roots, and of fences laid prostrate, it were long to tell. The brick houses at the head of the Harbor, which were in course of restoration after the fire, also received considerable injury. In the Harbor much damage was done among the shipping and craft; and it is feared that the loss of both property and life along the coast has been great.

At Quidi Vidi several stages and flakes were thrown down by the wind, and the immense rush of water from the lake; and the oil and fish in and on them were lost. Numbers of boats broke adrift, and were carried out to sea. I regret to say, that the chief, if not only, sufferers were among our Church people. Similar calamities were experienced in the other outharbors. In the small settlement of Logy Bay eighteen boats were lost; great damage was done at Torbay to craft and fishing-rooms; and at Ponah Cove only *one* boat and one flake escaped. In short, one history suits all places over which the storm passed,—Portugal Cove, Petty Harbor, South Shore, &c.

At Petty Harbor one man was killed, and two others dangerously wounded, by the fall of a flake. In Bay of Bulls two young men were killed, and their father, an aged man, so hurt, that his life is despaired of, by the falling of the roof of their house or store. In Fleet's Mission a young woman was severely injured by a flake coming down upon her.

Poor Coyle had a most merciful and narrow escape; he was off the Narrows in the height of the gale, but could not attempt to enter, and, as his only resource, had to run his vessel ashore, in Freshwater Bay; providentially he hit the beach at the head of it, and, though with considerable difficulty and risk, all on board, with the exception of one poor lad, the son and chief support of his widowed mother, and a member of the Church, saved their lives by means of a rope thrown to them from the shore. This lad lost his self-possession, and as soon as the vessel touched the ground, leaped off the jib-boom and was killed. The cabin passengers were Mr. Colborne and the two Miss Peytonos, of Twillingate; the conduct of these young ladies was most heroic.

A brig belonging to Houells, commanded by a Churchman, was driven into and lost at Pouch Cove; one of her crew, an Englishman, perished. Mr. Hoyles and his wife, who, as your Lordship knows, were to have come to Coyle, returned thanks on Sunday for a providential escape from shipwreck.

Tuesday, 22d September.—Sad news has reached us to-day from Renews. The boat has brought the bodies of four drowned men, who perished in endeavoring to escape from their "Jack," in that harbor. They belonged to Port-de-Grave. Many other boats from that place were in Renews during the gale; four, with their crews on board, were driven out to sea, and, it is feared, were lost, as nothing has since been heard or seen of them.

As the storm was so heavy here, you will believe that we thought much of "The Hawk;" and I must confess, my faith in Him who preserveth His servants by sea as well as by land was not strong enough to keep me free from all anxiety on account of your Lordship and your companions. Several vessels, which have come in since the gale, encountered fearful weather; but, from the inquiries we have made from their masters, we are led to hope that the flight of the "Sacer ales" had been progressive enough to have carried her, if not beyond the reach of the storm, yet so near the edge of its circle, that, comparatively, it fell lightly upon her. These vessels were most of them close in upon the land; the one that was furthest off was only about thirty miles distant, and we calculate you had got much further before the gale came on God grant it! The steamer which came in this afternoon, about four o'clock, had a stiff breeze on Friday evening, the day she left Halifax; but Saturday was a beautiful day with her. And in proof that the extent over which the storm raged was not very great, I have learned from some of our people from Harbor Beaufette, and other parts of Placentia Bay, that the weather there on Saturday, was, by comparison, moderate. How thankful shall we be to hear of and from your Lordship!

Accept, my dear Lord, the assurance of our regard and affection; and that you are not forgotten in the poor prayers of this family, or in those of

Your Lordship's dutiful and faithful
Son and Servant,
Thomas F. H. Bridge.

The Right Rev. the Lord Bishop of Newfoundland.

P. S. The Western Circuit vessel was lost on one of the French islands; all on board were saved but one, and they were brought in yesterday from St. Pierre in one of the French steamers. Mr. Roberts reports that the boat in which he had shipped his Grates Cove collection of fish was lost, with all her cargo.

Diocese of Dunkeld.—Churchmen in Scotland and England will alike rejoice to hear that Perth is no longer liable to the reproach of having no Church in the communion of the Bishop. On All Saint's Day, the 21st Sunday after Trinity, the Rev. J. C. Chambers, M. A., of Emmanuel College, Cambridge, who, licensed by the Diocesan to the pastoral charge of Perth, and the surrounding district, opened a large hall, in Athol-street, as a temporary place of public worship. He was assisted by the Rev. W. Palmer, of Magdalene College, Oxford, who was in the neighborhood, on business, at the time; and the Rev. A. Lendrum, of Muthill. In Perth, there has been no other than a schismatical meeting-house for nearly forty years. But as the English Liturgy was used, by an English ordained minister, strangers were beguiled into the belief that they were really worshipping God in the communion of His Church.

The Bishop of the Diocese has stationed Mr. Chambers at Perth, assured that many would gladly avail themselves of the privileges thus afforded. Nor has the good father been mistaken. The indications of joy with which the ministrations of his representative have been received, show that this will soon be a large and flourishing congregation. But it greatly needs the fostering hand of the whole Church. The expenses of fitting up a hall and the heavy rent of £30 a year, are a sad drain on the resources of the infant mission. Efforts must immediately be made to purchase a site, and to erect a suitable "house of prayer," which cannot be done for less than £3,000. This is a large sum to raise, especially as the local aid cannot be great, yet faith and love can bring forth mighty achievements. And the many Englishmen who visit Perth will surely send or leave an offering to help on so good a work. An account, it is believed, is already opened at the Bank to receive subscriptions, which will, the writer is assured, be gratefully acknowledged by the Rev. J. C. Chambers, 3 Albert-place, Perth.

Bishopric of Kildare.—After the Visitation of the Clergy of Kildare, held by his Grace the Archbishop of Dublin, on Tuesday, the 27th of October, in the Cathedral Church of the Diocese, the following petition to the Crown was agreed on, and numerously signed.

"To the Queen's Most Excellent Majesty,

"The humble petition to your Majesty of the undersigned Clergymen of the Diocese of Kldare, humbly showeth:

"That by certain provisions of an Act passed in the 3d and 4th years of the reign of his late Majesty, entitled, 'An Act to alter and amend the laws relating to the Temporalities of the Church in Ireland,' which provisions have now taken effect, by the death of the late Bishop of Kildare, the separate existence of the Diocese of Kildare has been suspended, and its spiritual rule consolidated with that of the united Diocese of Dublin and Glendalaugh.

"That the Diocese of Kildare has existed as a separate See, with peculiar privileges, for more than 1,300 years, thus possessing antiquity rivalling that of any Bishopric in the United Kingdom.

"That the Clergy of the Diocese of Kildare esteem it a great and important privilege to be presided over by a Bishop, whose due care for them is not prevented by the all-absorbing government of another and more important Diocese.

"That although the revenues of this Diocese have been alienated, your Petitioners are fully of opinion that it would be highly advantageous to themselves, and to the Church generally, that this Bishopric should be preserved from merging into the Metropolitan See of Dublin.

"That your Petitioners deeply deprecate the effects which this Act would have upon their Diocese; that it would unite the Bishopric of Kildare to the Archiepiscopal See of Dublin—a See, whose Prelate is already burdened with ordinary jurisdiction over two Dioceses, and metropolitical superintendence over fourteen others.

"That your Petitioners, therefore, humbly implore your Majesty to take these circumstances into your gracious consideratton, and, actuated by your wonted care for the interests of the Church, to adopt such measures as may seem most advisable for maintaining in its original independence, the ancient Episcopal See of Kildare.

"And your Petitioners, as in duty bound, will ever pray."

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Secretaries of Conventions in other Dioceses, and Secretaries of the various Church Societies, by forwarding their manuscripts, can, at all times, have them printed neatly, accurately, and cheaply.

December 12.

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THE subscriber offers for sale the following Organs viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

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Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also, two elegant Parlor Organs, in Mahogany polished cases.

Also, a Dumb Organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

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And also several Parlor Organs to order.

Oct. 17 GEORGE JARDINE.

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November 14—6m

ST. ANN'S HALL.

Nos. 1 and 3 St. Clement's Place, corner of Eighth-st.

FOR the information of his friends, and to correct a misapprehension on the part of some of them, the Rector of this Hall is led to state, that his duties as pastor of the Church of the Crucifixion do not require him to omit *any part of his accustomed labors*, in daily instructing classes in the Hall, from 9 A. M., until 2 1-2 P. M. The institution is in a very prosperous state; and young ladies will be anmitted at any time during the year, and be charged only from the date of their entering.

⁂ Ladies who have completed the usual course of studies in other institutions, may enter PRIVATE CLASSES in History, Philosophy, and Literature.

November 28—tf

A CLASSICAL and English School for boys will be opened on Monday, the 12th October, in a building now erecting for the purpose, in 24th street, between 4th and Lexington Avenues.

The school will be under the supervision of the Rev. Lawson Carter, the Rev. Dr. Henry, Professor of Philosophy in the University of New York, and the Rev. S. L. Southard, Rector of Calvary Church.

Applications must be made to the Rev. Lawson Carter, 23d st. near Lexington Avenue; or at the School building 24th st., next house to 4th Avenue.

September 12—tf

BOARDING SCHOOL, SHREWSBURY, N. J.

Rev. H. Finch, Principal.

THE Winter Term of this School will commence on Monday, the 2d of November.

Terms, $75 per Term—Pupil to furnish his Bed and Bedding.

References—Rev. William Berrian, D.D.; Rev. Professor John D. Ogilby, D.D., at the Theological Seminary, Chelsea; Rev. Matthew H. Henderson, Newark, N. J.; Thomas C. Butler, Esq., No. 20 John street; Floyd Smith, Esq., No. 12 John street.

October 17—tf

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WILLIAM ASHKETTLE.

September 5—yly

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September 12—tf

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December 12.

TRINITY SCHOOL, No. 76 VARICK ST.

Rev. William Morris, Rector.

THIS Institution consists of a Classical and an English Department.

In the former, pupils shall go through a thorough course of Classical and English Education.

In the latter, strict attention will be paid to the preparation of pupils for commercial pursuits.

In both departments religious instruction shall be given both of a general nature, and especially in the doctrine and discipline of the Protestant Episcopal Church.

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April 18—tf.

TRINITY CHURCH CEMETERY, NEAR MANHATTANVILLE, being now fenced, in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves and church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues, a choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M. to 3 P. M., and after that hour at 17 Clarkson street. The use of the Chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge, except the Sexton's, for opening, which is $1.

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